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THE NEED OF A LARGER CONCEPTION OF HOME MISSIONS.

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In her introduction to the mission study text book, "Conservation of National Ideals," Margaret Sangster says, "The women of the Christian Church in America are called upon at this hour for that which concerns far more than they dream, the permanence of the republic, the well-being of their children, and the continuance among us of the American Sabbath, now threatened as never before. The women of the country at large must be fully informed as to the present situation, the present opportunity, and the present responsibility." This my friends, is the bugle call sounded by one who is so situated as to know the dangers menacing the holy Sabbath, our Christian homes, and the fatherland we love so dearly. The conditions are here to be presented, the remedy we know in our own hearts, the question for you and for me is, "Am I going to do my part?" May we not each say, as some one has put it, "I am only one, but I am one; I cannot do everything but, I can do something, and what I can do, I will do, by the grace of God." In such a spirit may we begin the study of this subject!

The oft-repeated saying, "Charity begins at home," is used by multitudes of people to cover up their negligence with regard to foreign missions. The purpose of this paper is to show the immense importance of the home work; but we would by no means undervalue, both to the untaught millions of our race and to ourselves, the blessings which are sure to follow whatever effort is put forth to convert the heathen nations.

Only a glance outside of her own four walls is enough to assure any woman of ordinary intelligence that our native country is not everything good we want it to be, nor everything, with the advantages it has enjoyed, we have a right to expect it to be. Our people are not so moral, so upright, so law-abiding as our Pilgrim Fathers must have hoped; our Sabbath is not a day of rest and worship for every inhabitant; all women are not virtuous, nor are all men honest and honorable; there are snares and tempta-

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Review of Home Mission Text Book: "Conservation of National Ideals."
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tions awaiting our children when they step outside of the protected home circle which we would gladly have them escape. We may wonder that God can use a nation so profligate to evangelize the world; and yet America's mission seems written in letters of fire over her horizon and we cannot escape the conviction that she has been chosen, sinful and polluted as she is, to carry the Gospel to those abroad who know no Christ and to reveal Him to those within her own borders who are still sitting in darkness. The crisis is on *now* in our generation, and every woman who cherishes her own home, reverences her religion, and values the welfare of our nation has her part in the conflict.

Can you realize that in this land of Gospel privilege there are 50,000,000 out of our 90,000,000 population who are not connected with any church? It behooves us to stop a moment and consider, not exactly who these millions are, but who they are who are in need of our Christian aid.

First, there are some in our own families. Every mother is responsible first for her own children, every sister for her own brothers and sisters; but we cannot stop with these. For the sake of the children the home must be made a distinctively Christian home, where the blessing of God is daily sought in the private closet and in the presence of the family. Little ones seem naturally inclined to be religious and must be able to see their parents living upright, honest lives; the Church and the Sabbath School must be a part of the family life. And all that we can do to establish principles of righteousness, justice, and purity in our national life will so far diminish the temptations and the wrong which our children must meet.

In our higher educational institutions false doctrines are scattered broadcast. Atheistic teachers infuse into the tender, receptive minds of our young people the poison of unbelief. There is no space here for details on this point but Christian parents ought to be enlightened concerning the dangers to which they are exposing the precious souls of their children when they choose for them the school or college which is best equipped for giving physical or intellectual training.

It is appalling to think that in any country which for three centuries has enjoyed the benefits of Christianity, there should be found educated, intelligent men and women promoting such religions as have sunk some nations into the lowest depths of depravity and kept others in the bonds of ignorance; and yet such is the case. Read "The Little Green God," and you may duplicate the sad story in many an American city where Krishna has his worshipers. You read about the flourishing society of Theosophists on the Pacific Coast, whose creed denies even a Supreme Being, but perhaps you do not think of calling them Buddhists, even though they do teach transmigration of souls. Babism, which claims Mohammed as its ancestor, is found in thirteen of our states and in our Capital City. Confucianism finds its followers in the "perfect system of moral," taught by the modern societies of Ethical Culture and has many adherents in our great metropolis.

Christian Science, falsely so-called, as it is distinguished by neither Christianity nor science, is making many converts and building splendid churches from Maine to California; and yet it recognizes no shedding of blood for the remission of sins. And it is only a modernized form of Brahmanism.

You remember that the Parsees worshiped the sun; this worship is being

revived by a sect in Chicago. The worship of Isis was supposed to have been outlived ages past in Egypt, but even it has been revived in modern America. Then there is the Mormon Church which teaches that the "divine order of plural marriage" is ordered by God. This sect is the only one which is a real menace to our republican government as well as to the Church of Christ. But their missionary activity is worthy of emulation. Every Monday morning each member walks up and pays his tithe. Missionaries are sent out two by two, not only to foreign lands, but to every county, city and hamlet in the United States.

But of all the sects which are to be converted to the Christian faith, perhaps the Hebrews' case touches our hearts most keenly. The chosen race, believing in the God of the Old Testament, and looking for the promised Messiah. They are persecuted and ostracized in fulfillment of prophecy and still refuse to accept the Christ as their promised Savior.

It is said that since 1890 forty-eight new sects have arisen. Does not this clearly show the unsatisfied longings of men for faith of some kind? Why is it that they are not satisfied with Christianity, the only faith which contains the real bread of life? That is a question which we must answer.

Can we not truthfully assert, must not every unbeliever acknowledge, that only Christ, of all religious leaders, taught the Golden Rule, blessed little children, lived an utterly unselfish life, suffered himself to die an ignominious death, and rose again from the dead? Has any other sect, not taught by Christianity, built hospitals, reformed prisons, freed slaves, and recognized the equality of man with man?

When God led our ancestors to this new and beautiful world He showed them a peculiar race of men who possessed no revelation of His will, and knew no Savior, but who hoped for an immortal life in the Happy Hunting Ground where the Great Father should reign supreme. In three centuries what has been done for these people? What proportion of those who have survived have been civilized, educated, evangelized? With the right kind of earnest, prayerful effort on the part of past generations of Christians and the carrying on of John Eliot's and David Brainerd's work the American Indians might now be a strong element in our national life

A TYPICAL JEWISH WOMAN.

instead of being reduced to 50,000 souls who are a burden and an expense.

Not so have the Negroes degenerated. Shamefully kidnapped by the white man, and brought to this new country to be "hewers of wood and bearers of burdens" that their masters might revel in luxurious idleness, they have multiplied to a great nation of 10,000,000 souls. A half-century ago the lives of a half-million of our bravest and best men were

sacrificed that the shackles of bondage might be broken; how many lives have been *used* to open up to the Negro race the way of life?

The immigration problem has grown to be one of the greatest of modern times; but in spite of legislation and opposition the tide comes pouring in with no signs of diminution. Christian missionaries are needed to meet these strangers and to introduce them to the best places and acquaint them with our best customs that they may find the land of their adoption to be one where the fatherhood of God and the brotherhood of man are recognized.

Many generations past a migration of Scotch-Irish landed at Charleston, S. C. instead of New York. These people received large grants of land in the Southern States; but their violent opposition to the keeping of slaves and their inability to compete with those who did drove them from the plantation to the hills where they built their tiny cabins and settled down to mourn over the past and to subsist on whatever of nature's gifts could be most easily wrested from the soil. Such isolation was not good for them. Their faith became but a name, family feuds arose, and hatred and even murder became common. The home missionary has at last found these hardy mountaineers and discovered latent powers, which, when developed, will make American citizens of rare value. They are precious gems, still in the rough, but destined to shine radiantly in the America of the future.

We have enumerated a few of the classes which need the help. The influence, and the example of the Christian women of America; the children in our own homes, the men and women whom we meet in social and business life, the adherents of un-Christian, non-Christian and anti-Christian sects, the American Indian, the Negro, the mountaineer, the immigrant. Truly, as in the painted picture in Browning's "Fra Lippo Lippe." where Christ, on the cross is represented as looking down on the sin and wretchedness within the confessional, sighing, "Only this after the passion of a thousand years?" so our Pilgrim forefathers might look down on this beautiful country which they consecrated to the service of Christ and say, "Only this after three centuries of Christian Government."

Professor Rauschenbusch says, "This task of Christianizing our national life is the special task of the Home Mission organizations in the churches for they represent the combined and intelligent purpose of the church for all Christian work within our nation."

My dear friends, Christian missions *must* begin at home; they must begin in your heart and mine. If all Christ's professed follower s for nineteen centuries had been letting Him live in them there would not today be 1,200,000,000 of our fellow beings hungering for the bread of life. We cannot do what they have left undone, but we can do our part.

Listen to this biography and tell me if it is yours. You were born of Christian parents in a Christian community. Your earliest recollections are of the blessing before meals, the family altar, the Bible as your first possession, the Church and the Sabbath School. At the proper time you professed your faith in Christ, you had no knowledge of any other religion and believed Jesus Christ to be the Son of God just as you believed that George Washington was the Father of his Country. Perhaps you took a class in Sabbath School and contributed to the support of the Church. You re-

frained from immoral conduct and felt satisfied that you had enough religion to save your soul. But did it ever occur to you to read a little deeper into God's Word and say," I died, and my life is hid with Christ in God;" "It is no longer I that live but Christ that liveth in me;" "Hereby know we love, because He laid down His life for us; and we ought to lay down our lives for the brethren?"

Is Christ living in you so that He can be seen by your associates? Until this is so and we are doing for our fellowmen, wherever and whoever they are, what He would do if He were here in human form we are only "hearers" and not "doers" of the Word. When your life and mine are bearing witness constantly and faithfully to His great love, then it will not be necessary to make these constant pleas for Home and Foreign Missions.

A larger conception of the Christian life, a larger conception of God's infinite love, and of the precious privilege of being permitted to carry on Christ's work is what is needed for mission work at home and abroad.

WHAT TO DO FOR THE IMMIGRANT.

By Margaret McLoughry.

Go to Ellis Island in New York Harbor,the gate-way for three-fourths of all the immigrants to the North American Continent and watch an incoming steamer unload its living freight. See the eager faces of the men and boys who constitute by far the largest number of the crowd, as they descend the gang-plank, heavily laden with the family wardrobe and household furniture — the immigrant is not vain about his traveling equipment — and set foot for the first time on American soil. Notice the stolid features of the mothers as they bend their backs under the loads that would crush you or me and see the scared tired faces of the little ones.

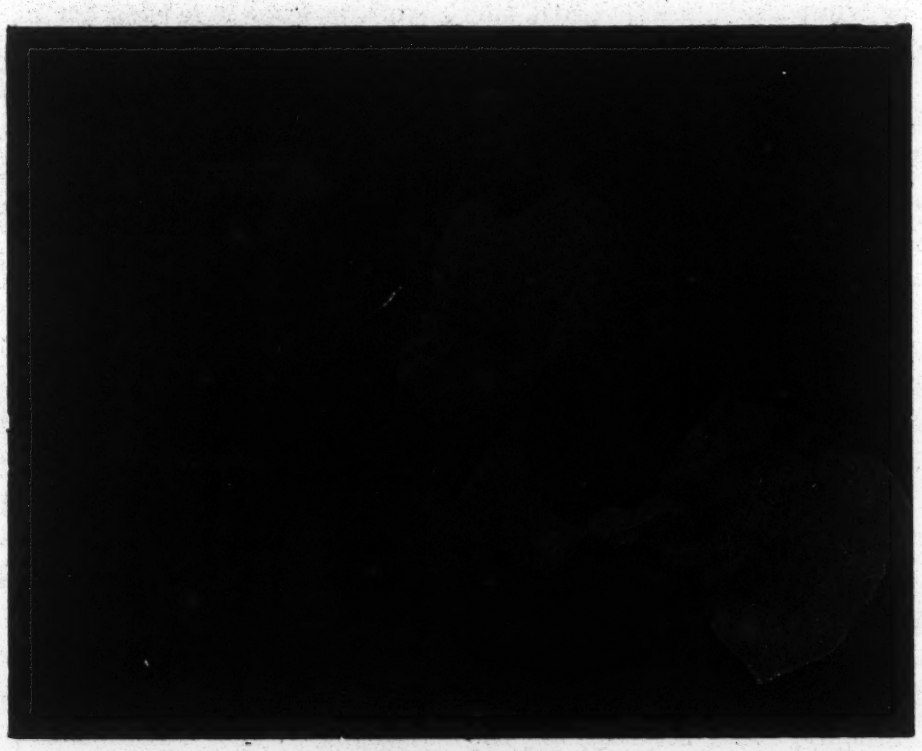
Enter the immigrants' receiving room and stand in the gallery where you may look down into the upturned faces of these same people as they pass, single file, through the "railed lane" under the experienced eye of the medical examiner and are directed on to another apartment, or to a seat within the rails to await their doom. You can imagine yourself at the last judgment and shed tears with the sorrowful and smile with the joyous.

This tide has started "away back" as Howard B. Grose puts it, "in the hamlets of Asia, of Russia, of Hungary, the villages of Italy, Poland, Finland, from the shores of the Black Sea and the Mediterranean to the shores of the Baltic, * * * and carries with it the good and the bad, the old and the young, the strong and the weak, the prosperous and the needy." After months or years of careful saving, or at the sacrifice of much of their property, and undergoing many careful investigations on the part of the emigrant Commissioners and the steamship lines on the other side, they have at last secured their tickets and started on the long joyless journey. On the way they have submitted to frequent medical inspections; but the most dreaded examination is the one they must pass on their arrival. The examiner makes a little chalk mark on each and sends him on, but what this means he has no idea. The question rankles within him, "Am I admitted into this land of freedom and of

plenty of which I have long dreamed, or must I turn my back on the fair vision, from under the very shadow of the statue of Liberty and return to the plodding life beyond the sea.

After all the ordinary examinations have been made the new arrival has been placed in one of three classes: admitted, deported, or detained for further examination or to await friends. Some of the saddest sights on earth are said to be witnessed at Ellis Island. If one member of a family is found to have some contagious disease, to be idiotic, or likely for any reason to become a public charge, the family circle must be broken, or the entire family return to the distant home where nothing awaits them but endless toil and grinding poverty. Frequently on account of some misunderstanding concerning the time of arrival, the husband or the father has failed to meet the ship and wife and children, or many times a little child alone, must wait for days and weeks watching every new arrival at the Island, hoping the father may appear.

The United States officials at Ellis Island are uniformly kind. When you think that they must deal with thousands of people every day — on May 7, 1905 twelve thousand people passed up the stairs — and that almost every language on the globe is spoken by them, very few understanding any of the remarks made to them in English, you realize that the best of us might appear hurried and irritated at times. But to me the actions of these uniformed men appeared particularly considerate, many kindly actions not absolutely required were performed, such as easing a load on some tired back, or laughingly turning a stupid, distracted boy, for the seventh time in the direction he ought to go.



AT ELLIS ISLAND.

We turn away from Ellis Island, wondering why so many foreigners are willing to undergo such hardships, undertake a voyage so long and tedious, enter a strange land friendless and alone and

run the risk of finding profitable labor and comfortable homes. We go to the foreign quarters in New York City, enter the tenement houses, see the deplorable conditions of the home life, or watch the Italians and the Hungarians breaking stones on the street and we wonder if many a sigh does not escape from the ditch and the sweatshop for the blue skies and the fair fields of their distant home. But it seems not. The man in the ditch is thinking of the dollar at the close of the day which will help increase his hoard to bring parents, wife, children to the land of promise; the woman toiling at the sewing machine works willingly, for all she earns is her own and her family's. And yet we cannot help asking why they come.

Mr. Grose answers this question quite plainly by dividing immigrants into two classes: First, the natural class, who come to escape political oppression, service in the army, unjust taxation, etc., or to better their financial condition; second, the artificial class, those who have been induced or brow-beaten by steamship agents, laborers who are imported by contractors, criminals and paupers whose way is paid by those who wish to rid themselves of the burden. No doubt many of them are actuated by the same laudable purpose that brought our own ancestors into the land flowing with milk and honey, while there are some who desire only to earn enough money to make themselves objects of envy on their return to their homes. These inevitably carry back with them American customs, American clothes, American money, and probably American gold in their teeth. After the return of one such traveler, the home village is never again quite the same; it is made better by some American custom or style.

THE IMMIGRANT CLASS.

Many Americans labor under the mistaken notion that the immigrants who come by steerage are from the very lowest stratum of society. This is by no means the case. It is possible even under the strictest watch for criminals and paupers to be smuggled in, but these are very few when compared with the whole number. Go to any large European city and you will find that the most degraded have neither the ambition to change their environment nor the means of paying their way. It is not easy for families who live from hand to mouth to raise enough money to pay their steamship fare and have the required cash on hand at landing. Many of those with whom we are most familiar are those who are imported contrary to our Contract Labor Laws and consequently cannot of themselves fulfill the requirements; but those who come of their own accord belong to a better class and are capable of better things. We have only to consult "Who's Who in America" to find that many of our prominent and most useful men have come to this country as steerage passengers.

Commissioner Watchorn himself whom Dr. Steiner calls "The Man at the Gate" entered America by way of Castle Garden in the olden days. After many years spent in the Pennsylvania mines, he was made State Factory Inspector and discharged so faithfully the unpleasant duty of enforcing laws against the capitalists, that he was chosen by President Roosevelt to fill the important post of United States Commissioner of Immigration at Ellis Island.

The "old immigration" as it is called, included those who came from Northwestern Europe, the British Isles, Scandinavia, Germany. These were generally industrious and thrifty and came to stay.

They passed on through New York and Pennsylvania, many of them to the Middle North-west, and have done much toward developing this region. These have become succesful farmers and excellent American citizens, giving their sons and daughters all possible advantages, and contributing an important part in American politics and social life.

The "new immigration," however, is from South-eastern Europe and includes Russians, Poles, Hungarians, Greeks, Syrians, Italians. Of these the large majority are men who have come to earn the amount required to bring the families later or possibly merely to enjoy the adventure and to make something to take back to the old country. Consequently the former make more reliable citizens and can be depended upon for steady work and the establishing of comfortable homes. Let us not however miss the main point of the immigration problem by failing to see that whether "old immigration" or "new immigration" the hand of God is in it and underneath all motive is the impulse of divine Providence.

HOW THEY ARE SCATTERED.

Dr. Steiner says that the desires of these people when they come to us may "group themselves around two imperative demands: 1. "They ask that in return for energy expended they may receive a wage that after satisfying their legitimate demands should leave them a margin sufficient to satisfy their social desires." 2. "That they may have an opportunity to develop those latent powers which have been dormant because they have never had the time or the money to develop them. There seems to be a mistaken notion abroad that any place on American soil these hopes may be realized, and many are content to settle down in the little colonies of their own people in New York city and remain there to the end of their days. You are no doubt, familiar with the statistics which show that in our great cosmopolitan city there are almost as many Germans as in Berlin, enough Irish to make two Dublins, more Italians than in Naples and more than a half-million Jews. The Pennsylvania mines, factories and railroads, however, attract many who are willing to do hard labor and the number who settle there is according to the statistics of some years, more than two-thirds of that which New York claims, the two states receiving more than 50 per cent. of the whole immigration.

Many efforts have been made to induce immigration to the vast farming and mining regions of the West, and to the wasted cotton fields of the South. Some of the states have opened immigration bureaus, the railroads have started immigration departments, and agents in the cities are putting forth great efforts to induce settlement in the parts of the country where crowded tenements might be exchanged for roomy cottages and the germ-laden atmosphere for the pure air and sunshine.

WHAT IS BEING DONE FOR THE IMMIGRANT.

1. By the nation. What to do for the immigrant is a question of momentous importance, and has to be answered by the nation, by the Church and by individual Christians. If you stop to think that in the two years, 1910 and 1911, the total immigration to the United States was nearly 2,000,000, about one-fourth the population of Pennsylvania, or more than the entire population of Philadelphia, and that they are wholly ignorant of our language, our customs and our laws, you can realize that something

must be done to develop American citizenship in this vast crowd.

Already our government has done much. At every port of entry, Immigrant Stations have been opened and equipped for their reception. The Commissioner in charge is the one to whom doubtful cases are referred and he has with him a Board who may help make decisions. Skilled physicians are employed who may instantly detect the signs of disease; other officials who understand many languages, ask the necessary questions concerning the habits and the intentions of each new arrival. The United States Congress after very careful study of the facts and many years of experience has formulated a manifesto which govern these officials and all immigrants who cannot satisfactorily comply with this must be deported.

There are women among these United States officials at the Immigrant Stations; one to scan carefully the faces, dress, and manners of the young women to see that none of doubtful reputation enter to swell the numbers of "White Slaves." Others are there to look after the personal comfort of the women and children, especially those who are detained while waiting for friends and those who are to return to the home land when the ship's company is ready to take them. Our Government has arranged that these shall receive all needed attention. There are clean beds in large airy rooms, very close to each other the beds are of necessity and one tier above the other but they are neat clean and comfortable looking. Nourishing food is provided in abundance and served in dishes on long tables, scoured white, beside which are long benches.

Roof gardens at Ellis Island have to take the place of lawns for those who wish to be out of doors as land there is too scarce to be used for that purpose. The Government has also provided schools for the instruction of the immigrant children on the same terms as those of American birth. In many places night schools are maintained that the older people, who must work in the daytime may be instructed in the first principles of American citizenship.

WHAT THE CHURCH IS DOING.

Under the term Church we must include not strictly religious denominations but all that is done by organized societies; and these are so abundant that we cannot enter into any detail concerning them.

We all know personally many congregations that have organized Sabbath Schools, night schools, sewing and other manual training schools for the instruction of foreigners within their vicinity and we know many families which have been Americanized and brought into the service of Christ through such means. The Young Men's and Young Women's Christian Associations are doing the same work. One such worker in New York City reports his use of the English Bible to teach some Russians the pronunciation of the English language. After reading from the Sermon on the Mount, only a few words at a time and repeating them over and over again, he watched the expression of these men as they caught the meaning of our Lord's words. One man said, O how wonderful it is! I never knew the Gospels contained it." Another said, "I would sit here for three hours waiting for you even if you read to us but ten minutes." Some one has stated that the whole important work among the Chinese in America rests on their desire to know English and their willingness to learn it from the English Bible. What might be done to fix the

course of China's future if such schools were maintained in every "Chinatown" in America and Christian Chinamen should carry our English Bible back with them to their home land! Individual workers also distribute the Bible not only in English but also in every language among those who come from foreign lands and the work of God is a great factor in renewing and quickening and changing the lives of those whom it touches.

Then there are in most of our large cities settlements such as the University Settlement in New York, Hull House in Chicago, the South End House in Boston. Although these organizations are philanthropic and ethical rather than religious, yet the men and women thus devoting their lives to social betterment are setting an example of sacrifice that is essentially Christian. It has been said of Miss Addams of Hull House, that although she exerts the most powerful influence of any single individual in the Western Metropolis among ward politicians, city councilmen, and State legislators, yet "this wider influence is secondary to the personal hold she has upon the section of the city in which the foreign population is most dense and the work of Hull House performed. She has been the friend and adviser of thousands of troubled mothers, the inspirer of a multitude of boys and girls, young men and women. She has revealed to the poor uncultured foreigners and Americans alike, what a cultivated American home life is like. Most of all, she has by her own life, lived among these people, and by the lives of her many assistant workers, drawn from all quarters and circles of society, created an atmosphere that has influenced the entire neighborhood. * * * Jane Addams has shown what a woman of will, perseverance against great obstacles, dauntless courage, and absolute consecration to the service believed by her to be the highest on earth, can do with her life, when she throws it unreservedly into *the doing of the duty next her.*"

WHAT THE INDIVIDUAL IS DOING.

After the nation and the Church and all organized societies have done all they can "there will remain," says Dr. Grose, "a large part of assimilation undone. Only when Christian men and women in Christian churches recognize their responsibility and become willing to do personal work, will the task be undertaken with hope of success." Surely it is true that only in Christ Jesus are we all one. "In Him there is no Jew or Greek," Dr. Steiner has said, "To christianize the foreigner is to make his assimilation easy. Irish Protestants are much more easily assimilated than Irish Roman Catholics. The same is true of the French and German. The Welsh and Scotch sink into the great stream of our national life as snow-flakes sink into a river, and the reason is, that to a man they are earnest protestants."

Some, yes many Christian men and women, are realizing this responsibility to bring the foreigner into vital contact with our Lord, and are engaged in a personal ministry to those who come from foreign shores, a ministry which has to do with the whole life—mental, physical, and spiritual; a ministry which not only brings new vision and hope to the foreigners but also greatly enriches their own life; a ministry of friendship through which is revealed our truest Friend, our Lord and Savior, Jesus Christ.

THE CHRISTIAN WOMAN'S DUTY TOWARD THEM.

It is startling to find that a few years ago the foreign element in Chicago slums

was 90 per cent; in Philadelphia 91 per cent; in New York 95 per cent. Do we know the need for the cleansing of the tenements occupied by this vast multitude? Do we know the need for proper hours of labor, for sanitary shops, for protection of women and children? Do we ever buy "sweat-shop" waists or dresses? How can we know them and their needs so that we may help give them the opportunity of becoming loyal, clean-minded, pure-hearted, cultured Christians?

We know that over-crowded and unsanitary tenements, the sweat-shop system, child labor, etc., create an environment that is demoralizing and that these conditions tend to immorality and crime. We would not want to, indeed we ourselves would *not* live under such conditions. Let us work for the creation of public sentiment strong enough to demand and secure reforms of existing evils.

Let us share the responsibility of the definite work undertaken by the Boards of our Church, giving it a definite place in our thoughts, prayers and giving.

The foreigners are not confined to our large cities. I doubt if there are many villages with a population of a thousand that do not number one or two foreign families among their inhabitants. What have we done for them? Is it easier for us to do missionary work by proxy than in person? A Chinest student, cultured and refined, speaking in fluent English, at Keswick last Summer, appealed to the Christians present to open their homes to the foreign student. He told of the places of vice and sin that opened wide their doors to receive them. What can the foreigners who have lived in your town and have returned to their own land tell their friends of your Christian home? I know there are difficulties, real difficulties. Let us face them and share with our Savior some of the sufferings in bringing the glad tidings to individual souls. Are we "buying up our opportunity," eager to become all things to all men if by any means we might win some? Mothers, sisters, this is our opportunity to have a real part in the ministry of our Savior, a ministry of love; yes, a ministry of friendship. What does friendship mean to you? Is there any person, American or foreign whom you can help, to whom you can be a friend? Is there some unconverted soul whom you know? Can you and I not sweeten the life of some such needy soul, bring the life out of homesick darkness into the home light of faith and love, being to them a friend, and revealing to them our best Friend, the Lord Jesus Christ?

COMPLEXITY OF HOME MISSION SERVICE.

By Mrs. A. W. Jamieson, Rushville, Indiana.

The planting and caring for the church at home is no longer a question of the frontier, where the lonely squatter, or ranchman or far away woodsman welcomed the minister who carried to him the words of eternal life.

Immigration filling up our eastern cities, and the foreign element being scattered everywhere, presents a problem of action different from the ordinary. Large obligations to humanity are pressing the church from every direction. On the Pacific coast, in the mountains of the south and west, on the prairies of Okla-

homa and Texas, and in cities large and small of this homeland, mission service is needed.

The Puritan Fathers laid claim to this land for Christ and this is a Christian nation. To hold this supremacy calls into federation the combined agencies of the Gospel, the evangelizing of the stranger, the enlargement of the borders of the church, the propagation of the spirit of righteousness, until "all shall know the Lord."

The personal acceptance of individual responsibility in establishing churches and founding Christion institutions is of the highest importance.

The old days of the saddle bags and wide scope of territory are rivalled in the trolley cars and in the towns and cities springing up.

The severe struggle for the supremacy of the religion of Jesus is on. With one-half of our children not in Sabbath School, vast territories in many of our states without a church, the spirit of the day is missions.

A vision of the promised land from the mountain top was the realization that came to Moses' soul. To Joshua and the people came the message, "Go ye up and possess the land and be not faint hearted nor weary." In obeying the command the Jewish people became a nation among the nations, bearing witness to the heathen peoples everywhere that "the law of the Lord is perfect." Jesus through the travail of His soul, said, "It is finished," and beholding his inheritance gave unto His people the command to "Disciple all nations beginning at Jerusalem." Home missions have thus the divine sanction and the Spirit has been given in fullest evidence as a leading, governing power. From age to age the center of the Christian Church has changed and the United States, by God's gracious orderings, is the home land of the Gospel of Christ.

Home mission service has very little of the romantic but the noblest and most unselfish souls are needed to win the land for Christ. To found a church the one in charge of the work (whether a lady missionary, Synodical Superintendent, or a minister sent by the Home Board) must spend hours in house to house visitations, calling on and looking up the people. One strange thing about a change of location, frequently the new comer has dropped all thoughts of duty

LOG CABIN AND CHAPEL—FRONTIER SCENE.
FROM "THE WORLD IN CINCINNATI."

to God out of his life. The household gods of attendance at church and Sabbath School did not come with the household goods; possibly a church letter is in the bottom of the trunk, and yet it takes patience and perseverance to arouse the conscience and awaken the heart. To carry on a definite organization, a place for services must be found until a church can be built. "From garret to basement," public building or private, in tent or in the open, under different conditions, all these have been utilized. Then the lighting question is not often one of "pressing the button," but of lamps, both large and small, to be kept in order.

Whether it is hot or cold, comfortable or otherwise, under all circumstances, the cheery face and the strong will are needed to overcome every obstacle and to establish a church of God full of vigor and life.

In common parlance, no self-starter has been patented and to make the machine go, you must get out and "crank." Generally the Sabbath School precedes the forming of the congregation; afterwards, the organization completed, elders elected, trustees chosen, preaching regularly carried on, the missionary in charge begins to breathe easier but, if possible, works harder. On Sabbath we find him in the Sabbath School teaching a class, later preaching the morning sermon; after a hasty dinner a drive of eight miles, another sermon, again the eight miles, then a change of horses, and, without a rest or evening meal, a drive of another mile to the meeting of the Christian Union and evening sermon. Once a week comes prayer-meeting night. Blessed are the living who walk the righteous way and see the path of duty on prayer-meeting night. To them the hour is one of joy and study, of prayer and praise, a social service in the house of God.

During the planning and executing of official work many other demands on time and inroads on thought arise. If in a country where water is scarce, an organization to secure water for irrigation is formed. These meetings are to be attended once a week and possibly the missionary sinks a hundred or two in some scheme to promote the welfare of the valley. Wells are to be dug, houses built, orchards and vineyards planted. Labor with the hand and heart and head keeps a man busy from morning until night.

UNITED PRESBYTERIAN PARSONAGE, BOISE, IDAHO.

When a loan from the Woman's Board secures a parsonage, such a blessing of home feeling cheers the heart and life of the whole family; no more living in two or three small rooms, with a box for a table, a barrel for a secretary, and a borrowed hatchet for a coffee mill. Time eventually rights all these minor privations and life comes easier for the missionary.

In city work where so many complex duties arise at the present time, a leader among men is needed. Sabbath observance, civic improvement, municipal rule, institutional work, co-operation among the churches, these call for the time, energy and support of every loyal pastor.

What of the missionary's wife, has she no part in this work of building up the kingdom? Her time is occupied with home and church, children and people, clubs and missionary societies; not to speak of Aid Society, Junior Society, Sabbath School class, calling, visiting, entertaining, et cetera. Tourists and strangers seeking work or homes, secretaries of Anti-Saloon League and Bible Society, agents of all reform movements, and book agents, all realize the value of a minister and his family and are glad to avail themselves not only of their influence but also of their hospitality. The Home Missionary helps them all, looks after the sick girl or boy, who, away from home, is fighting disease and homesickness, and, Oh! the last.

A letter comes, saying, "How is my boy?" This young man is hunted up, invited to supper, then asked to church and, with prayer for tact and wisdom, he is cared for faithfully and the father's letter answered. One of the church's greatest openings is gathering the young men and women who are teaching or working away from the restraining influences of the home life.

Christmas time or other special days the stranger within the gates is a welcome member of the home and table of the missionary, who adds joy to the life of others by breaking unto them the "Bread of life," in the blessing at the table and the morning and evening family worship.

Home mission service extends to the community where the mission church is established; to the constituency to which the work belongs; to the commonwealth of the town and the state; to guard and to protect and to execute law; to the commonweal of every individual of the mission, materially, mentally, and spiritually. The fibre of the material is tested in the wearing and the mission church goes forward as the workers are willing to assume the hardships of laying the foundation for future growth.

The people at the center of the church's activities are watching to see if the man in charge has executive ability and if his wife takes with the congregation. If home mission service demands anything, it calls for economy in expenditure, liberality in giving and consecration in purpose.

Can you imagine the college boy or girl going west to the coast and never shedding a tear for the dear ones at home, and the loved college professors and teachers? The impulse to return home is only momentary, for the needy field is inspiring and it is God's work. He is the Builder, and his workmen study to show themselves approved and faithful in service.

New faces, new surroundings, and new conditions occasion much labor, thought and prayer to rise in spirit above them. For instance, you need officers. teachers, visitors or solicitors for different parts of the work. Now, how can each person only be asked to do that which is easy or to his fancy? How interest the one who wants only to be entertained, having served long in the east and wants to rest?

The little church around the corner, not so popular as the larger one over the way, has many attractions to contend with. A priest comes down that way, but he is in a hurry, beyond him is the beach, or the mountain, the trolley carries him away. The Levite calls and enquires after the health of the mission, but, like the scribes, too busy to go to Bethlehem, to worship the young child or to give gifts.

But, the good Samaritan comes in, lifts up the burdened heart of the servant of

God, who seemed almost dead from the darts of the evil one, joins the Bible class, attends service, pours in oil of gladness by giving liberally of his substance to enlarge and sustain the church. Our mission grows and grows "made perfect in weakness;" His grace sustaining, "Joy comes in the morning." The perplexing problems and the various duties shape themselves in orderly array and life is worth living. We breathe the bracing atmosphere, not of fatality but of providence. The mists scatter in the sunshine of God's love. Duties become a joy, service a pleasure, and home missions a success.

HOME MISSIONS IN THE NORTHWEST.

By Mrs. J. W. McFaddin, Clay Center, Kansas.

The north-west offers to the missionary forces of the church more than it asks when it pleads for capital to be invested in the Lord's work. It holds within itself the promise of latent resources of every kind, for much needed reinforcements in the world-movement for Christ. It does not ask that we consider foreign work as less needy than home; but it does ask that the church make a splendid advance movement in foreign work by investing capital in an extension of the home base of supplies. This great region tributary to Puget Sound (Our destined port to the Orient) was saved to the United States through the exertion of Jason Lee and Marcus Whitman, not just to serve the material interests of this nation, but to serve the spiritual interests of the world; to further an all-inclusive plan of God for reclaiming Asia's millions and in binding two continents together in common love and loyalty to Jesus Christ.

Her advantage of position, a long line of sea coast facing Asia gives her a commercial hand-grasp upon the Orient. In her coast districts are found many Chinese, Japanese, and even Brahmans of India, high-caste and low-caste working side by side, caste ignored. These people come and receive the impress of her personality and return home to impress it more and more on their awakening countrymen. She has not only advantages of position, but of natural resources which will make her perhaps the wealthiest, strongest, most populous section of the United States. Those who have studied this great region have this to say: "Fifty million people will some day make their home there; as many lived in the entire United States in 1880, or as many as now live in Canada and Great Britain." They also say this: "For the missionary forces to invest largely in the west is latterly to reclaim an empire, whose revenues, spiritual and material, will in five years begin flowing into missionary treasuries, and with such rising liberality as to dwarf all preliminary expenditures."

HOME MISSIONS.

By Mrs. Wm. S. Cook, Home Mission Secretary.

The work under this department is not only home but foreign mission work. Of the ninety- two millions of people in the United States, it is estimated forty-two millions are outside the church, and these represent over forty nationalities. During the past twelve years 9,500,000 have come to our shores. Our work among

MRS. WILLIAM S. COOK,
HOME MISSION SECRETARY WOMEN'S BOARD.

these immigrants is very little and our responsibility is great. At present we support five workers among the Italians and Croatians. There are many places in both city and country where church privileges are lacking. We learn from the report of the Home Mission Campaigners, that on their western tour they found ten thousand towns, having from three hundred to one thousand population, in states west of the Missouri river and on the Pacific coast, where the Christian religion is not preached or the Bible taught. In one state from sixty thousand to seventy thousand of the population live five miles or more from any church. In another state fourteen counties have but three places of worship in each. There are eleven counties in one state and five in another in which the Mormon is the only church.

There is no more important work than carrying the Gospel to the neglected in our own land. We believe in Foreign Missions but we also believe in beginning at Jerusalem.

Preparations are now being made for a great Home Mission Campaign, November 17 - 24, 1912. During this week it aims to reach men and women outside the church as well as inside. It is intended for the country and village church as well as those in town and city.

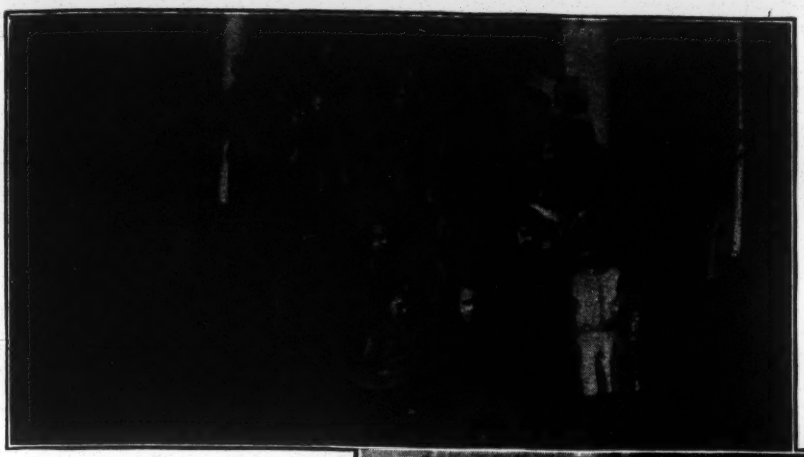
"Home mission work is an attempt to impress upon every man and woman of every church of every evangelical denomination in this country the importance of saving America for Christ."

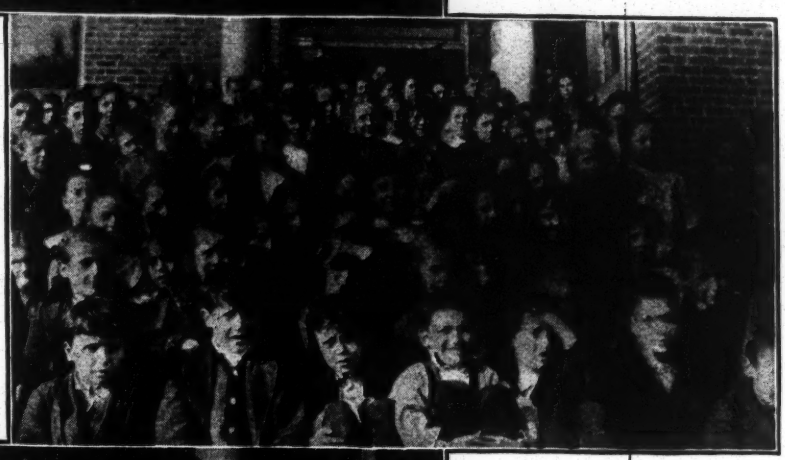
MOUNTAINEER.

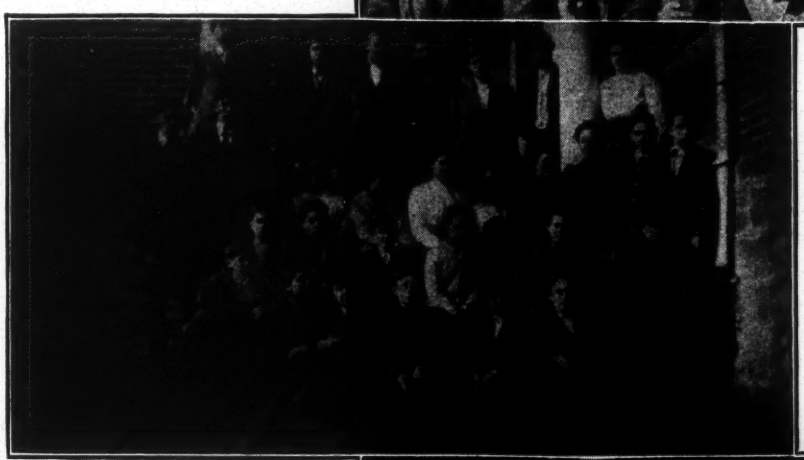
The only work among the mountaineers for which the women of our church are responsible is at Frenchburg, Menefee County, Kentucky.

Miss Bertha Houston, who is supported by our Young Women, was first sent as a missionary. Much of the success of the work is due to her untiring efforts. She has been a faithful teacher since the opening of the school, September, 1910.

We have the only high school in Menefee County. Our school includes primary, intermediate and high school



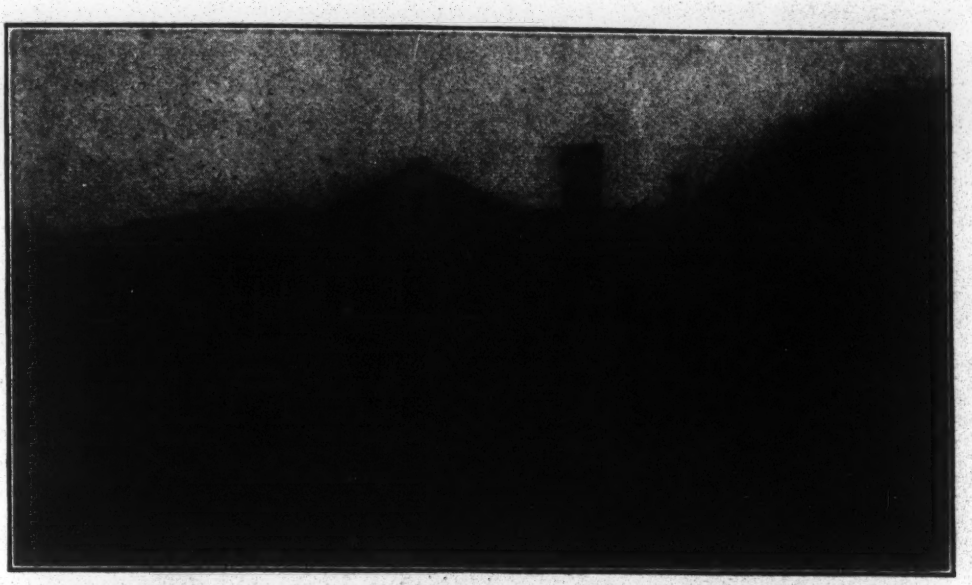




1. PRIMARY DEPARTMENT.
2. A SEA OF 167 FACES.
3. GRAMMAR DEPARTMENT.
4. HIGH SCHOOL DEPARTMENT.

THE PROMISING PRODUCT OF THE MOUNTAIN SCHOOL, FRENCHBURG, KENTUCKY, CARE OF WOMEN'S BOARD.

MISS A. O'BEIRNE,
MISSIONARY TO THE JEWS, NEW YORK CITY.



TEACHERS' HOME AND SCHOOL BUILDING. FRENCHBURG, KY.
DEDICATED OCTOBER, 1910.

grades. It is our aim to give the mountain boy and girl educational opportunities easily within their reach and suited to their needs, fitting them for the work of life and usefulness as Christians.

The education which does not take into account the religious state of things will fail at the most vital point. We fail to give religious leaders whom the people will love and follow.

"The Christian school cultivates the soil and sows the seed, and the preacher of the Gospel gathers in the harvest, not only the children in the school but many of their parents."

Dr. Albert G. Weidler, the principal of our school, is also the pastor of the little congregation of forty members, which is the only United Presbyterian Church in the state of Kentucky.

Our greatest need is a dormitory. The school cannot grow much until we have one. Though these people are poor they are very deserving and ready to receive the Gospel. They are your neighbors whom you are commanded to love. Begin with these and save them and they will help furnish the missionaries for India, Egypt and the Sudan.

Do we believe that "the light that shines the farthest, shines the brightest nearest home?"

A full report of our work at Frenchburg will be given in the annual report in the July Magazine.

MINISTERIAL RELIEF.

This department should receive our "love offerings."

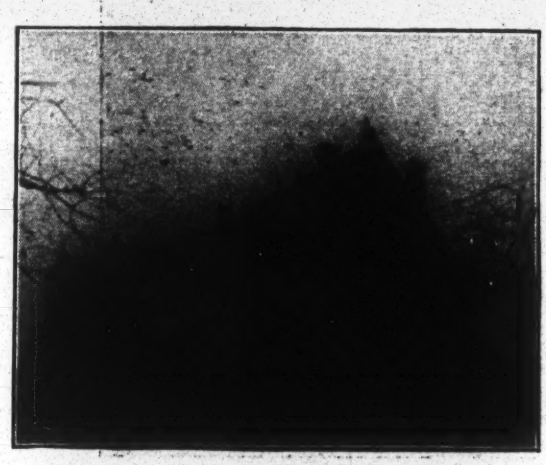
May we each have a share in caring for these other children of His too. He has said, "I will care for the widow and the fatherless."

Many He has not blessed as abundantly as He has you. He needs your help for He says, "Unto whom much is given, of him shall much be required." Let us thank God for His good gifts to us and let us each have a share in sending a little sunshine into the homes of His servants. Many grateful letters are received from the recipient of your gifts. Their names are never published.

Truly, "it is more blessed to give than to receive."

MORMON WOMEN.

The question is often asked, "Why do not the women break away more readily



MORMON HEADQUARTERS IN CHICAGO.

from Mormonism?" Perhaps here is a fact that will help answer the question. At the temple marriage service among the Mormons a "new" name is given to each of the couple; the husband alone knows the name that is given to him—not even his wife is told—but when the wife's name is given to her, it is not only told to her but to her husband and to no one besides. The threat is often held out by the husband, when the wife becomes restless and rebellious and shows a tendency to throw off the yoke, that he will not "call her up" at the resurrection. This threat is based on the belief that at the resurrection the Angel Moroni will call the " new" names of the men from the rolls of the church, and they in turn "call up" their wives. A husband becoming displeased with his wife has only to hold out the dire threat over her that he will not "call her up." Mormon women are thus held by the belief that the husband has the power to give or to withhold eternal life from his wife.

GOSPEL WAGONS.

EVANGELIZATION OF THE JEWS.

BY MISS ANNIE O'BEIRNE, MISSIONARY, NEW YORK CITY.

We who labor in behalf of the evangelization of the Jews are these days finding much encouragement, as we witness the working hand of our God.

In our two halls gather particularly young men. Many of them are puffed up with their own wisdom, often expressing themselves by saying, "We know it all." Eager to air their views, they are hardly able to restrain themselves through the message which is being given by the missionary. Their questions and arguments are very worn,—known by all who are familiar with the Jew. Often the rabbis

and other Jewish leaders are back of these young men, whose knowledge is very limited, even in regard to the views they are seeking to put forth.

Saul of Tarsus affords us an illustration of many of the Jews of today. With letters in his possession he was journeying to Damascus, breathing out threatenings against the Christians, looking to bring them back bound to Jerusalem. And as he journeyed, about noon a light from heaven suddenly shone upon him, and he fell to the ground, and heard a voice saying, "Saul, Saul, why persecutest thou me?"

So amongst these young men of Israel, stirred up against the Christians, like Saul of Tarsus, they hear the message of God through His servants, their attention is arrested, their argument is weakened, and His word finds a lodgment and does its own work, and we find their questions taking on a change. Many just recently in both halls have turned from attacking us with impudent and personal questions, and to some extent from the universal argu-ing of the Jew against the deity of Christ, to a more advanced and personal inquiry on the substitutionary work of Christ and its efficacy. Surely "He maketh the wrath of man to praise Him."

One young man said recently, with a determined face and serious voice, "If I could only get satisfaction on these questions, I would give myself to the Lord at once." This is the expression of one, but many others make similar statements as we deal with them personally.

At our boys' meeting in Broome Street, which has been very uphill work on account of the attitude of the religious leaders toward the mission, there are boys who seem just on the verge of accepting Christ as their substitute and sin-bearer. They grant the Jews have no sacrifice to-day, the only means of getting rid of sin. Four of them lately acknowledged Christ as the Lamb of God that taketh away the sin of the world. We rejoice, because the Holy Spirit's work is apparent in the hearts of some of them. Reader, you will observe the particulars of our instruction. We are not content to have these acknowledge Jesus mentally as their Messiah, but are desirous, yea eager, for them to become new creatures in Christ Jesus, not to be *converted* only (to have a *change of mind*,) but to be *regenerated* (*made new.*)

Pray, brethren and sisters, with us and for us, with real purpose and definiteness that our labors may not fall short, but that the Holy Spirit may be victorious in bringing these souls to the "birth' and to a deep rich knowledge of Christ as their Redeemer and Lord. We need to plead for thorough work among the "lost sheep of the house of Israel."

Lovers of God's word, "Faith cometh by hearing, and hearing by the word of God." But "how shall they hear without a preacher? And how shall they preach, except they be sent." May the Lord of the harvest send forth many more laborers into His vineyard!

OUR WORK AMONG FOREIGNERS

The work of the United Presbyterian Church among foreign speaking people is becoming more and more important. The foreign population of our country is increasing rapidly. It is significant to note the ratio of increase. In the last 90 years 30,000,000 have come to our shores from other countries. Of these 23,500,000 came in the last 50 years. In the last 12 years 9,500,000 have come. In the one year, 1907, almost a million and a half, representing all the nations of the earth, came to American shores. This ever increasing current of immigration presents to the Christian Church of America an unequaled problem and an unlimited opportunity.

Our denomination has entered this work only to a limited extent. The territory covered, however, reaches from the Atlantic to the Pacific. As to nationalities, we have work among the French, Italians, Croatians and Pollacks. This work is far-reaching in its results. Not only the evangelization and the moral and spiritual development of the people reached in the immediate communities, but the countries from which these people come, are elevated. A Waldensian minister writes that to his personal knowledge two missions have been organized in Italy through converts from the United Presbyterian missions in America. He says that a convert through the United Presbyterian Home Mission work in America went back to Italy with the New Testament in his pocket and, better still, in his heart. This man, with the permission of the mayor in his home town held public meetings with an attendance of six hundred people standing for two hours and listening eagerly.

AN INCIDENT FROM OREGON.

By Mrs. Helen Gordon,

From a Home Missionary's Experience.

"Come in if you are a missionary," she said in cordial tones. "It's a long time since I've seen one or been inside of a church."

"We have been living," she went on to explain, "on a sheep ranch in the John Day Country. No schools for the children, no church or Sabbath School for any of us."

"I told Sam I wouldn't stand it another day, raising the children like little heathens; that if this was what America was like I would up and take all five of them back to bonnie Scotland."

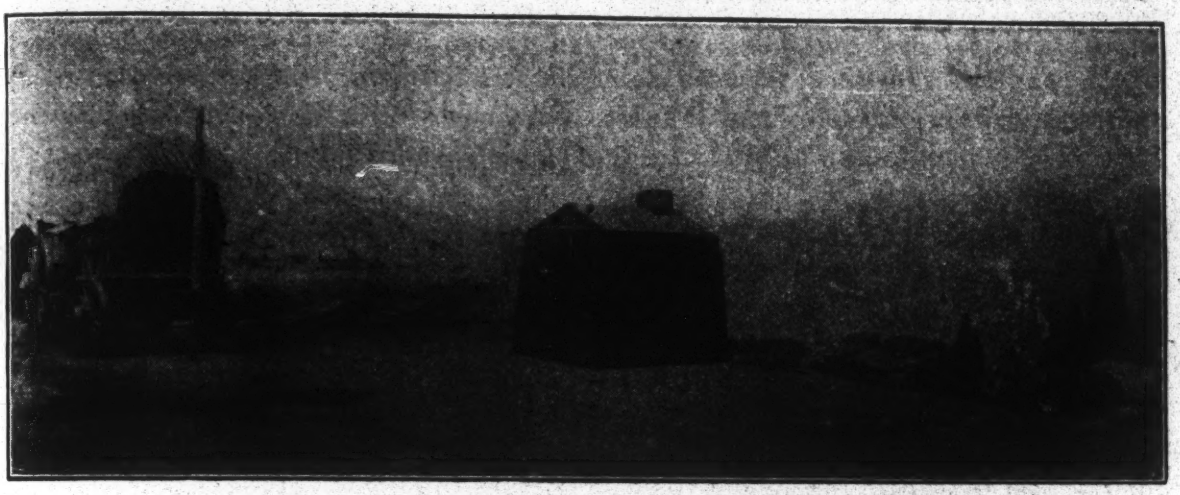
"Well, Sam's all right and didn't blame me at all, so brought us to your town last week and after seeing us comfortably settled, went back by himself to the ranch, but he'll soon give it up, I know. Sam can't live very long away from his babies. Yes, you can have them all for your Sabbath School and welcome."

Not long after, this mother gave her heart to God and united with our little mission congregation. She lived a beautiful Christian life but in less than a year the call came to higher service, and the bereaved husband took his little ones to relatives in another state.

WHAT HOME MISSIONS DID FOR ONE WOMAN.

A stranger from across the seas found an open door and a warm welcome in one of our California churches. Led into the fold of the Good Shepherd by the faithful Home Missionary, she was tenderly and patiently instructed, and led into a life of useful service in the bounds of the congregation. From this she was called to give her whole time to city missionary work under appointment by the Woman's Board. After serving in this capacity for eight years, she became the wife of a Home Missionary and for many years has labored with him, sharing the joys as well as the trials of missionary work in the north-west.

But for Home Missions, what might have become of the young stranger in a strange land?



SOD-HOUSE AND PRAIRIE SCHOONER—FRONTIER SCENE.

THE ADVANTAGES OF A PARSONAGE TO A MISSION CONGREGATION.

W.

The aim of every congregation from the very date of its organization should be to become self-supporting. To become self-supporting, the congregation must win the confidence and obtain the moral and financial support of the people of the community in which it is located. Anything which does this contributes to the success of the congregation, and gives it a standing which is a great advantage to the work. Does the building of a parsonage by the mission congregation thus contribute to the ultimate success of the work? We shall see that it is one step in successful church building. By the purchase of a desirable building site, suitable for present and future needs, the congregation wins the confidence of the community. This is an advantage. The building of a comfortable chapel further stimulates interest in the new church. This is an advantage. And in a similar manner the building of a parsonage sterngthens confidence as to the ultimate success of the church, and wins friends and members. This is an advantage, for they see that plans are being laid not only for the present but for the future. There is a period in the life of most congregations, between the building

PARSONAGE, BELLEVUE, PA.

of the chapel and the time when the main building will be erected, that interest lags. The parsonage can be built during this critical period and in a measure it tests the strength of the congregation for the larger work of church building ahead. This is an advantage.

With a parsonage, the pastor can have a permanent place of residence and live in the field. These are advantages to a mission church sometimes not appreciated. The membership may change, pastors may come and go, but the place of residence of the church pastor remains the same. Ministers generally look more favorably upon fields where there are parsonages. This is an advantage to the mission congregation.

THE ROCKY MOUNTAIN SCHOOL OF MISSION.

The Summer School of Missions, held for the past five years in Boulder, Colo., in connection with the Chautauqua there, will open its sixth session July 5, and continue until the 12.

The usual course of fine lectures, study-classes, addresses and conferences on methods will be offered.

The interest in the School increases every year and the efficient and faithful work done by the Inter-denominational Committee is evident in many quarters. 547 people registered in the School last year, and it is certain that the whole state will soon feel the good effects of this intelligent study of missionary subjects and methods.

A beautiful Mission House as a headquarters building has recently been built by the contributions of the Inter-denominational societies.

It is hoped that the women of the United Presbyterian Missionary Societies of Colorado will plan to spend these seven days at Boulder in the interest of the Kingdom.

MRS. J. N. GORDON, Loveland, Colo.
Chairman of the U. P. Committee for Inter-denominational Committee.

We are anxious to arouse United Presbyterian women in Colorado to an interest in our School of Missions. Only 18 registered last year as United Presbyterians, and there ought to be many times that number.—Mrs. J. N. Gordon.

The United Study Text Book for 1913, "China's New Day." Send to Women's Board, 904 Publication Building, for a copy, before going to the Summer School.—Eds.

FOREIGN MISSIONARY CORRESPONDENCE.

THE WOMEN'S SYNODICAL MISSIONARY MEETING, SIALKOTE, INDIA, APRIL 5-7, 1912.

The delegates and visitors assembled in Sialkote, April 5-7, for the joint meeting of our three Presbyterial Societies. This joint meeting is held every three years and has afforded a good opportunity for Conferences on questions that concern the general work. It has given a special opportunity to bring together the women of high caste and others who can read, and the common unlettered women of the villages. It always does one good "to see how the other half of the world lives." It is good to note how ambitious many of these poor villagers are to have their daughters learn to read after they have seen Miss Umberji presiding with such ease in the Conference. While there is no regular organization for this tri-ennial conference, we had allowed the officers of the three Presbyterials of Rawal Pindi, Sialkote and Gujranwala to elect officers for the meeting. Miss M. R. Martin was chosen President and Miss Mary Logan, Recording Secretary.

A good strong program was prepared by the Committee and was carried out without a single exception.

The general theme was, "Honoring God." This is a very timely subject in these days of careless and worldly thinking and we are particularly anxious to get the wives and mothers as well as the young women of the church to give themselves into God's Hand that He may teach them how they may truly honor Him. Carrying out this general theme, Miss Rosa Jiwan Mall gave two very strong well-written papers on "God's Opinion of Idolatry," and "False Conceptions of God." I wish all the church could hear these Bible Readings. It would be greatly to her profit and help.

Three strong addresse were given on existing religions in India, with a view to exposing the "Teachings and Practices" of these religions. Mrs. B. B. Chatterji of Gujranwala opened up before us some of the evil beliefs and practices of Hinduism. They are utterly "without God and without hope in the world." Let those who think of listening to the fair words of the Swamis who are all over the world nowadays, come and see their "beautiful moral precepts" as they are being lived in India. It is enough!

Mrs. I. D. Shahbaz told us the few evil practices and beliefs of Mohammedanism as taught in the Koran that she could lay bare before her audience. Here again is a "world of iniquity" that is as a gangrene needing to be healed. When shall they allow the Great Physician to come in and cleanse them and renew right spirits within them?

Misses McConnell, Cleland and Hamilton gave good stirring reports of the W. G. M. S. meeting at Greeley last year.

A helpful conference on "The Work: Progress, Encouragements and Discouragements, Plans, etc." was presided over by Miss McConnell.

Mrs. B. Samuel of Rawal Pindi gave two Bible Readings on "God's Call," (a) Purity of Life and Conduct; (b) To Service. These were to show how Christianity differs from the other religions in its very essence, its teachings and practices. Its call is the very opposite of anything found in any other religious teaching—a call to all that is high and good and pure and of Him who "came not to be ministered unto but to minister." Padri Fayl nid Dui gave an address on, "Come ye out from among them and be ye separate....and touch no unclean thing." He knows so well how to talk to the poor women of the church, who are not always able just at once to leave behind the charms and superstitions of their old beliefs when they come to the Light. Some of their half-idolatrous customs are very pathetic and some ludicrous—all of them pitiful be-

cause it means their faith in Jesus is weak. Let me tell you one little story. "A poor woman went to a fakir to get a charm to make her husband love her. The man gave her a little knotted string in a silver case and told her that this charm would surely bring her the blessing she so much craved. But she must clean her house and vessels as she never had before and keep them so. This charm lover cleanliness, and she must take extra pains with her bread-making—never a bit of carelessness about it—make it good and have it on time. Otherwise the charm would be insulted and refuse to do its work. The woman took her charm home in great glee and carried out the miyaiis orders to the letter. Behold, within a week its effect was noticeable and very soon her heart was satisfied!

The Thank-Offering service was given a place. A collection of $14.00 was lifted Goodly offerings were reported from the three Presbyterials also for the year closing September, 1911. The Jubilee Anniversary was explained.

The Sialkot people were untiring in their efforts to care for the delegates and all were made comfortable and happy.

Yours sincerely,

HENRIETTA COWDEN.

INDIA.

ZAFARWAL, INDIA, March 25, 1912.

DEAR FRIENDS:

Our first camping season has just closed and what a happy winter we have spent. We have been in Rawal Pindi for two years and getting out into district work for the first time has been a great experience for us. I feel that we have learned more of the Indians, their character, customs, etc., in this short time than all the rest of the time we have been here. They are such hospittable people really more so sometimes than we care to have them.

I have been more impressed at every camp, with the emptiness of their lives before they became Christians. When a crowd of women and children come to our tents, it is such a pleasure to find, in so many cases, the cleanest and brightest ones are Christians. Many cannot read and are not able to do anything except gossip.

The little children are neglected So many women come to the tent and almost bow down to our baby, yet leave their own so carelessly. They let the flies swarm over their sore eyes and give them little attention. I just wonder what we can expect of the coming generation when the little ones are so neglected. I used to think it strange that any one would care to hold a little black baby, but I am glad we soon loose all that feeling and just long to take all of them in our arms and love them.

It has been quite hard for me this winter to be among them and not be able to say more to them. Imagine my surprise, one day, when the women crowded into the tent until there was hardly breathing room, and I said, "baharjao," meaning for them to go outside the tent, and they thought I said, "baith jao," meaning to sit down. They were so happy and said to each other, "The memsahiba says to sit down." I hardly knew what to do but just had to do the best I could. Many of the people do not care as much for their girl babies as they do for the boys. A woman said to me one day, "The sahib seems to love her baby girl as much as if she were a little boy." Every time we are among the women we just long to be able to do more for them. I hope to be able, next year, to talk to them more.

There are many discouragements but many times we are made glad to meet some who are so true to Christ and day by day are witnesses for Him. May the day soon come when the whole land shall be filled with His glory and men and women everywhere shall sing praises "unto Him who is able to save unto the uttermost all those who call upon Him."

Yours sincerely,

MRS. S. C. PICKEN.

DEAR FRIENDS:

Madhapur, India, March 22, 1912.

After living a pilgrim life in camp for four and a half months, it seems good to be settled once more in our summer home. However, it took a week of hard work to put it in living order; so much dust and dirt had accumulated. Then the English people in the station expect us to call on them as soon as our house

is in order to receive. As most of them leave in a few weeks for the hills, the calls must be made soon, and two afternoons are required for that before our summer's work of visiting the nearby villages can begin. On our first Sabbath at home, 27 boys from the day school came for their S. S. lesson and at 4 P. M. our little service for the Christians was held. Rev. and Mrs. Stewart of Pathankote, and Rev. Leaing of Gurdaspur, were the first callers from beyond the station. Our work in camp was so interesting and encouraging we were sorry to leave it, but the sun was getting too hot to live in cloth houses. There are many enquirers in our villages, and a new church is going up in one of the Christian villages, in which the people are building the walls themselves. The people of this village and another are anxious for a teacher.

On day in camp we happened on a wedding party among the Doms, and had the opportunity to give the Gospel message to about sixty of them; they listened so well it was a great pleasure to teach them. The low-caste people, called Doms, are more numerous than any other low-caste in our district. They do the work usually assigned to sweepers. The shoe-makers are another numerous class, and both are staunch idolators. A snake carved in stone is the chief idol. The Aryas, as well as ourselves, are working to win them. Many are convinced of their need of a Savior from sin, as well as a better condition in this life, and show a willingness to accept Christ, if only their leaders will come out. Pray with us that their leaders may be converted and saved and bring their people with them. It is so sad to see such numbers of children growing up in ignorance and sin. On one of our biggest days' work we drove seven miles to a large village, and visited and taught in six places in the village to interested crowds, then on our return, as we passed through five small villages we gave the Gospel message in each village. At one of these—Rajputs—we had thirty-seven grown people, practically the village. In this place we allowed the *Juunshi* to do the most of the preaching, and we did the singing. At the Hindoo Lambardar's house, twenty-eight women heard the story of Christ's mission and we sang twice to them. Then they loaded us down with crude sugar balls. At another time some fifty Hindoo women received us as one of their *gooroos*, and loaded us down with flour and rice.

Very truly,

C. E. WILSON.

STUDY FOR THE MONTH.

JULY — HOME MISSIONS.

Text book—"Conservation of National Ideals," authors, Mrs. D. B. Wells and others. For sale by the Women's Board, 904 Publication Building, 209 Ninth St., Pittsburgh, Pa.

Bible Reading—Zechariah, 8th chapter.

Roll Call—Temperance facts.

Topics for Study.

1. Need of larger conception of Home Missions.
2. Complexity of Home Mission service.
3. Problems for the Church: Intemperance, Sabbath desecration, Mormon invasion, Immigrants to be Christianized, city missions, etc.
4. Imperative needs of Ideals.
5. Israel's mission to the world and the world's mission to Israel.
6. Our own Home Mission fields—especially the North-west.
7. The Country Church, its present possibilities—the City Church, its opportunities.
8. Parsonages essential to Home Mission churches.
9. Ministerial Relief claims upon the Church.

OUR MOSLEM SISTERS

THIS PAGE IS DEVOTED TO

Work Among Moslem Women

EDITED BY

MISS MINNEHAHA FINNEY, EGYPT

(Home on Furlough, Beloit, Kansas.)

HAGAR AND HER SISTER.

"We must concentrate attention upon the mothers, for what the mothers are the children will be." These words, spoken recently by a British statesman, are but the thoughts of many who have tried to save the children. And in looking at the millions of Moslems in the world to-day, and wondering why they are still as they were a thousand years ago, rather drifting backward than advancing, we turn to the women and find the cause. Mohammedan law, custom, and the example of their founder place the women on a level with beasts of burden and no nation rises above the level of its women.

The Lord Jesus is the only prophet come to this world who has raised women to what God meant them to be. It is only He who can save our Moslem sisters. When Hagar returns to Christ, Ishmael shall live.

The story of Hagar, the mother of the Arabs, tells us of a young girl sacrificed for the scheme and then the jealousy of an older woman who should have loved and pitied her. And it seems to some of us that it needs the widespread love and pity of the women of our day in Christian lands to seek and save the suffering, sinful, needy women of Islam.

You cannot know how great the need unless you are told; you will never go and find them until you hear their cry. And they will never cry for themselves, for they are down under the yoke of centuries of oppression, and their hearts have no hope or knowledge of anything better.

And so to-day we want to make our voices heard for them through this page. We want to tell you, our sisters at home in words so plain that you can never say again: "Behold, we knew it not." No incident will be given without personal knowledge that it is true. Read for yourselves what is going on in the lives of a hundred million women in the world to-day and take this burden on your hearts before God.

A long tress of hair, a white veil, a bit of flower, and a shining necklace. They are there above the bier of a young bride, carried past our window to her grave. There was another on yesterday, and there will be more tomorrow. Hundreds of child-wives and sixty-two per cent, they tell us, of all the babies born in Egypt, are taken to an early grave. We cannot know these things and not call upon you, our sisters, to come and try to save them. They are passing away in an endless procession, without ever having heard of Jesus, without ever knowing that He died for them, that an eternity of gladness and love may be theirs.

The following incident is related by one who has labored long among Moslem women: "It was Communion Day in our church and the service proceeded as usual. My thoughts were all of my own unworthiness and Christ's love to me until the minister asked, 'Has anyone been omitted in the distribution of the bread?' Suddenly I saw millions and millions of women rising silently in heathen and Moslem lands, where they need the Lord and know Him not, to testify that they had been omitted in the distribution of the bread and the cup."

And they—these women—can take it from no hand but ours, and we do not pass it on.

"Dear Heart of Love, canst Thou forgive the blindness
That let Thy child sit selfish and at ease
By the full table of Thy loving kindness
And take no thought for these?"

EDITORIAL.

ONE GENERATION SHALL PRAISE THY WORKS TO ANOTHER, AND SHALL DECLARE THY MIGHTY ACTS. GREAT IS THE LORD AND GREATLY TO BE PRAISED.
Ps. 145, 5:3.

THE CONVENTION WATCHWORD: "CHRIST SHALL BE MAGNIFIED."

* * *

We believe that Christ was honored in the Convention above all that our weak mortal minds could comprehend. His name was inspiring, His cause extended.

* * *

The most inspiring, the most impressive, the most helpful of all Conventions.

* * *

Many reasons for this. No unexpected incident made this a fact. Preparation unseen except by the Holy Spirit had been in process during the year. The deep sincere thoughts that came from the opening message until the closing of the Convention emphasized the power that praying, working, consecrated women have at the throne of grace.

* * *

Before the delegates had met in Convention there was a sublimity of purpose in the preparation. One coming to that meeting filled with the Spirit to magnify Christ and His cause, met others so like-minded.

* * *

The Social Hour preceding the Convention as well as at the close of the first evening program, also during the intermission of entire sessions emphasized the blessedness of Christian fellowship. There is no fellowship in the world outside of the Christian home like the meeting of Christians for one supreme object, namely: Extending the Kingdom of Christ.

* * *

The attendance at the Chicago Convention was equal to any, (about 192). The exact number will be given in the July Magazine. The prompt attendance of delegates, life members and visitors at the opening service of each session was praiseworthy, considering the distances in Chicago necessary to cover. Promptness was a marked feature of the Convention.

* * *

The hospitality of the Chicago Churches, in taking care of such a large representation, will always be one of the delightful associations of the Twenty-ninth Annual Convention. Nothing was omitted, from the arrival of delegates and visitors until their departure, that would make them comfortable and happy. Rev. and Mrs. Walker and Mrs. Thompson as chairman of a splendid committee of co-workers certainly have the voice of many grateful women.

* * *

Mrs. J. S. Dague, wife of the pastor of the Eighth Church, Chicago, has a wonderful gift in her voice to lead sacred music. Mrs. Dague faithfully gave to the Convention rare assistance in its service of praise. From the pages of the Magazine we also wish to thank the organist who attended to that duty during every day session. The Sacred Songs of David

from the lips of the choir elevated our thoughts and rested weary bodies at the end of a busy day's work.

* * *

It afforded the Magazine great pleasure to present to the Convention the "Souvenir Program" of the Convention. The program and the silk badges were remembrances of the Twenty-fifth Year of the Missionary Magazine. The popularity of these was pleasing to the Magazine Committee.

* * *

Mrs. J. T. Logue, Recording Secretary of our Annual Conventions, works quietly but incessantly, often into the midnight hour, that she may have the proceedings of the Convention on time.

Another woman whose work is invaluable is Mrs. J. B. Hill, Treasurer of all our funds.

* * *

There is one little woman who is as unassuming as any one we meet, yet who has a quick intelligent response to the work of the Convention. That is Mrs. J. P. McDanel of Cedar Rapids, Iowa. It meant something when she and her sister *knew how* to respond to the call for special work in Egypt. If more women would read and respond to even the smallest appeals, the contagion would bring desired results. Oh women that are at ease, who is responsible for the success of our work both in home and foreign fields?

* * *

Though a Missionary Convention, the presence and assistance of the brotherhood gave joyous fellowship. The women and men are one in sympathy and purpose when they meet in Christian service. The separate organizations develop and train for enlarged work, but each in mutual confidence help to promote what is one in purpose.

Speaking of "brotherhood" gives opportunity to thank the Committee that planned for the organization to have a representation of "Welcome to Chicago." Judge McKenzie Cleland of Chicago gave the women a most cordial and pleasing address. Judge Cleland surrendered all claims for the women's work in whatever they undertake to do. The many witty pleasantries as well as sincere estimate of the work woman is doing characterized the excellent speech.

* * *

The Relay Conference conducted by the Secretaries of the Women's Board, was a new feature in our Convention and most excellent in its plan and result. The opportunity to hear from every secretary of the Women's Board and ask questions will certainly give to the women a more familiar acquaintance with the work of the Board. This method of instructing the women should be made a feature of future Conventions.

* * *

The "Quiet Hour," in charge of Mrs. Alice McClure of India, invited every woman to lay aside her note-book and come apart for a while to pray and think. Mrs. McClure led the heart and mind in exquisite rest. The peaceful, prayerful hour was exactly suited to relieve the strenuous hours of the Convention. How precious the privilege to have one whose life is in the foreign missionary service to guide our thoughts in grateful prayer.

* * *

No one feature of the annual conventions is so important to its successful results as the choice of the officers. Upon the President especially depends much of the spirit that guides the meeting. The Chicago Convention had all that could be desired. Miss Milligan has as much missionary energy in her work at the Home Base as any foreign missionary, she has taught and supported foreign missions as few women have done. Miss

Milligan impressed her audience with her broad and sympathetic intelligence in missions in her address, "The Inadequacy of the Non-Christian Religions for the Uplift of Women." From the first sentence of her excellent discourse until the hour for adjournment, Friday morning, the close of a memorable Convention, Miss Milligan led the mind and heart with a spirit that showed she was in full sympathy and well versed in her work. To Miss Milligan and her worthy Vice-President, Mrs. J. C. Alter, the Convention owes much for the introduction of the practical and spiritual features of the program. The Church knows Mrs. Alter as one who has filled many responsible positions in the cause of Christian missions.

* * *

The twenty-fifth year of publication of the Women's Missionary Magazine was occasion for special place on the program. Following the Annual Thank-Offering Service in charge of Mrs. Porter, Thank-Offering Secretary, Mrs. W. C. Hutchison, Senior Member of the Editorial Committee gave a review of the twenty-five years of the Magazine. It was a beautiful resume of her experience with and the work of the Magazine. For several months previous to the Convention, circular letters and urgent appeals for a larger circulation of the Magazine had been sent over the Church. The ingathering of *new subscriptions* was the one feature of Wednesday night's program.. As near as can be estimated, *1500 New Subscriptions* were presented and carried to the platform by 48 women. These are the first installment of the *5000New Subsriptions* asked for. The women who so faithfully canvassed the Church for these *new subscriptions,* as also the many women who support the Magazine have the grateful appreciation of the Magazine Committee.

One of the features of the anniversary of the Magazine was to have Mrs. J. P. White, Manhattan, Kansas, to give the address of that evening. It has been the custom for the Thank-Offering Service to include the address. This occasion gave the Magazine the preference. Mrs. White gave a splendid address on "The Place of Literature in Christian Missions." Mrs. White has won for herself and the Magazine, by her contributed articles on the Mission Studies, a large circle of readers.

* * *

IMPORTANT.

Will those who have been continuous subscribers of the Women's Missionary Magazine from the first issue please send postal not later than July 1st, to Mrs. W. C. Hutchison, Xenia. Ohio.

* * *

OUR MISSIONARIES.

The Chicago Convention was favored with the largest attendance of foreign missionaries.

There were present:

From our India mission: Mrs. H. C. Chambers, Mrs. Alice McClure, Mrs. David Gordon, Miss Spencer, Miss McCullough, Miss Margaret Wilson, Miss Ella Gordon, Miss Mary Kyle and Miss Flora Jamieson.

From Egypt: Dr. Anna Boggs Watson, Miss Minnehaha Finney, Miss Alfaretta Hammond, Miss Margaret Smith, Miss McConnaughy, Miss Walker, Mrs. Finney and Miss Bradford from the Sudan.. Thursday night, these all presented a lesson of every-day missionary life, "An Appeal From the Fields." Missionary life, both in village and hospital work depicted a scene not to be forgotten. The awful responsibilities as well as difficulties of work in foreign lands were impressed upon a large and sympathetic audience. If it were only possible to present that evening to every woman in the

Church, what an awakening the scene would bring to the support of our missionaries. The presence of our missionaries was one of the delightful features of the Convention. Dr. Gilbaikin, who until recently was physician at Sialkote, now living in Chicago, was present and took part in the missionary scene.

* * *

Mrs. Sophia Cox Johnson, representative from our Freedmen Mission, made a good impression upon the Convention. She brought a large number of *New Subscriptions* to the Convention from the territory of her mission. Thank you, Mrs. Johnson.

* * *

One of the rare features of this Convention, and it had so many, was the presence of Mrs. H. C. Campbell and Mrs. J. B. Hill, representative Visiting Committee to our foreign mission fields. The inspiration of their messages from the fields can not be told in the limited space of our report. Many women were impressed of the value and expediency of that journey. All will be after they listen to the message of these women. Presbyterials will be highly favored to arrange for a visit from either Mrs. Campbell or Mrs. Hill and provide full time on program for this wonderful story they have brought to the home Church. Every one regretted the impossibility to do their report justice owing to the crowded program.

* * *

There are so many precious experiences we must omit from our report. We are reminded that the space is all consumed. One parting word. The possibility for enlarged work. The necessity for loyalty in the distribution of our funds to the support of the work committed to the women of the United Presbyterian Church depends upon *every* woman. Remember the 1912 Thank-Offering is near at hand. If we place a large offering in the treasury of the Women's Board this fall, greater work will be reported next year. Praise the Lord for the great things in the home, Freedmen and foreign lands.

Praise His Name! —M. E. M.

* * *

FIRST, DAYTON, OHIO.

On April 27, the Executive Committee of the Women's Missionary Society of First, Dayton, Ohio, entertained the ladies of the church, including the young ladies, sending out nearly a hundred invitations. The desire being to interest every woman in the congregation in the Missionary Society. A goodly number responded. A special program was prepared. The Victor-Victrola played while the Committee received. Promptly at 2:30 the meeting opened with devotional exercises, followed by a piano duet by two of the young ladies. Mrs. McConnellee, a returned missionary's wife, of India, now of Xenia, was introduced, giving an interesting account of their work in the foreign field. She is a pleasant speaker and won the hearts of all the ladies present.

The Missionary Magazine had a prominent part in the program. Ten new names were secured for the shower in Chicago in May. A canvass was made a few months ago, making a total of nineteen new names.

The minutes of the last meeting were read, the Secretary reporting one member who had attended every meeting during the year. The Committee presented her with a little book, "The Wise Man," for her faithfulness. A social hour followed, light refreshments being served. First Dayton has been without a pastor since October, Rev. and Mrs. McStravick being called to San Antonio, Texas. In January a call was made out for R. A. Pollock of the Xenia Seminary.

M. J. I., Corresponding Sec'y.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER
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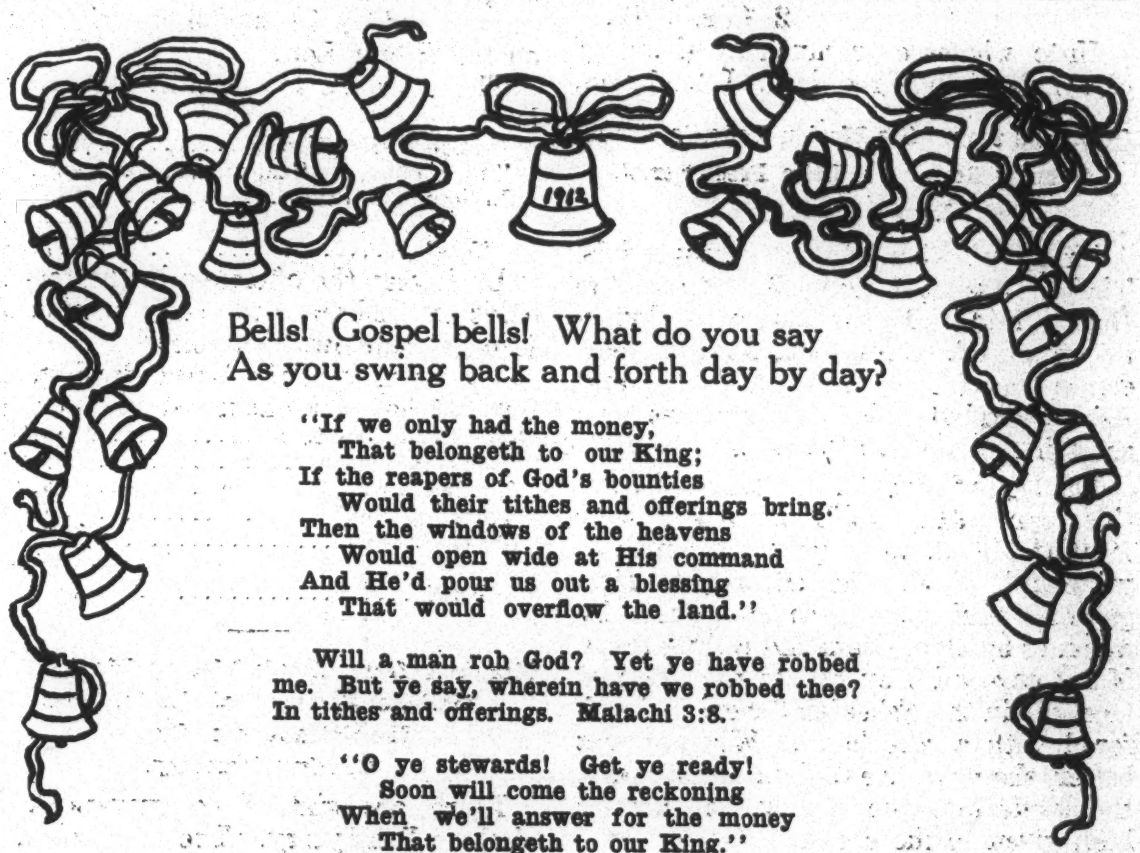
Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.



Bells! Gospel bells! What do you say
As you swing back and forth day by day?

"If we only had the money,
That belongeth to our King;
If the reapers of God's bounties
Would their tithes and offerings bring.
Then the windows of the heavens
Would open wide at His command
And He'd pour us out a blessing
That would overflow the land."

Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Malachi 3:8.

"O ye stewards! Get ye ready!
Soon will come the reckoning
When we'll answer for the money
That belongeth to our King."

PRESBYTERIAL THANK-OFFERINGS OF 1911.

Average per Member.

CLASS I.

Nine Presbyterials average from $2.12 to $2.67 per member.

Omaha leads with $2.67.

Los Angeles stands second with $2.43.

CLASS II.

Eleven Presbyterials average from $1.75 to $2.00 per member.

Des Moines leads with $1.99.

Northern Indiana stands second with $1.97.

CLASS III.

Eleven Presbyterials average from $1.50 to $1.75 per member.

Xenia and Concordia lead with $1.70 each.

Wheeling stands second with $1.67.

Twenty-seven Presbyterials in the home land average less than $1.50 per year per member.

The largest Thank-Offering per member for the year 1911 is 5⅛ cents per week, and the honor belongs to Omaha Presbyterial.

Eight Presbyterials average per week, from 4 to 4½ cents per member.

Twenty-two average per week from 3 to 3¾ cents per member.

Twenty-one average per week from 2

to 2 3-5 cents per member, while five average from 1¼ to 1⅞ cents per member.

How think you this record of gifts of gratitude appears in the sight of Him who estimates the standard of giving according to the gifts He has bestowed upon His people?

If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. 2 Cor. 8:12.

Unto whomsoever much is given, of him shall much be required. Luke 12:48.

Gleanings from Miss Marion Paden's Thank-Offering Report for Delta Presbyterial, Egypt, for 1911.

"Egypt has four Presbyterials, Thebes, Assiut, Middle Egypt and the Delta. Middle Egypt has no Presbyterial organized, so Fayoum, for this year, comes in with the Delta. Thebes and Assiut Presbyterials will report as soon as their meetings will have been held.

The Delta Presbyterial Thank-Offering this year (1911) is $717.28, a gain over 1910 of $78.00, although not so much as we could wish. The Orphanage girls gathered their money, some of them, by working handkerchiefs and selling them. Many gave all they had to the offering. One girl in the Esbekiah School had suffered with a sore hand. When it was better, she gave five dollars ($5.00) as a thank-offering, the money not having been given to the doctor.

In the College many of the girls are Moslems, but they gave willingly to the Thank-Offering. In the women's societies quite a number gave offerings who do not attend the meetings.

For the Presbyterial Service, I had translated your service for 1910—'The Unsaved World.' By the number of Thank-Offering boxes on hand, we will need a new supply soon. The blank ones, as sent before, are the best, as we have them lettered here in Arabic. They can be sent out with returning missionaries. Mrs. Harvey at Cairo, had one of the new 1912 bell boxes hung in the dining room and guests were informed of its existence and its purpose. More than five dollars was gathered through it."

The Presbyterial Secretary's blank, reports:

Women's Missionary Societies	15
Young Women's Societies	4
Juniors' Societies	14
Total	33

Every society gave a Thank-Offering. Only two women's and two Junior societies failed to make an increase over the previous year. The Women's Society, Fagalla, and the Young Women's and Juniors' of the Girls' College, Cairo, are on the Honor Roll.

The offerings by societies are as follows:

Women's Societies	$215.07
Young Women's Societies	230.45
Juniors' Societies	271.76
Total	$717.28

Each year the offerings in the foreign fields are disbursed to needy mission objects in their own vicinities.

The offering of the Delta Presbyterial for 1911 has been disbursed as follows:

To Home Missions	$350.00
To Orphanages	207.28
To Theological Seminary	75.00
To Work for Women	50.00
To the Sudan	35.00
Total	$717.28

Gleanings from Thank-Offering Blanks from Sialkote Presbyterial, India, Miss Henrietta Moore, Thank-Offering Secretary.

There are sixteen congregations in Sialkote Presbytery. The women's missionary societies number four—two in one congregation. Four of the five societies gave Thank-Offerings, two having increased over the previous year. The offerings by societies are as follows:

Pasrur	Rupees 40	$13.33 1-3
Zafarwal	Rupees 87	29.00
Sialkote City	Rupees 40	13.33 1-3
Sialkote District (which has no society,	Rupees 22	7.33 1-3
Total		$63.00

Notes—Two villages contributed to the Pasrur offering. The $29.00 given by Zafarwal society was given toward endowing a bed in the Sialkote Hospital. This society uses small earthen jugs on which Scripture verses are inscribed in the native language.

Gujranwala Presbyterial reports $157.00 Thank-Offering, through its Secretary, Miss Henrietta Cowden. The Women's Missionary Society at Sangla Hill is on the Honor Roll for having doubled its offering of the previous year.

KEEP IN MIND!

That the Thank-Offering of 1912 will be given as a special Twenty-fifth Anniversary offering, the first having been given in May, 1888, at the Annual Convention of the Women's General Missionary Society held in Washington, Pa.

That the Silver Anniversary Offering will be presented May, 1913, at the same place—Washington, Pa.— and in the same church.

That the aim of those interested, is to secure from every one of the 75,000 women whose names are upon the church roll, an offering, however small it might need to be, before January 1, 1913, when the Treasurer's books close for the 1912 Thank-Offering.

That the beautiful new Thank-Offering boxes when emptied next fall of their treasures, should average at least $5.20, or ten cents a week.

That that means, while there may be many holders of boxes over the church, especially among the children, who cannot give an average of ten cents a week, (although they may spend that sum every week on luxuries or unecessary objects) those who are abundantly able financially, should give far more than that small sum per week, to help make up the deficiencies of others.

That an average of at least one life member should be secured from every congregation in the Church—fee, $25.00 for Senior, and $10.00 for Junior—toward erecting a $50,000 building for the Girls' Boarding School at Tanta, Egypt.

That special gifts,*over and above* the gifts through the boxes, should be given to supplement the life-membership fees for Tanta Boarding School, and for the new Girls' Boarding School being erected at Sangla Hill, India, besides for new work in other departments.

That individuals and families have a right to designate special Thank-Offerings to any object under the care of the Women's General Missionary Society, but that societies have not the right to do so.

That where an individual giver desires credit to be given to any congregational society—Women's, Young Women's or Juniors'—the money should be sent through the treasurer of that society to the treasurer of the Presbyterial with great care, in designating the gift (or life-membership fee) for the Silver Anniversary Offering.

That the portfolio of fourteen scenes from India, Egypt and Sudan will be given as a souvenir of the Twenty-fifth Anniversary, to every new life member, and to every donor of a special gift of $25.00 and over, when designated for the 1912 Thank-Offering.

That the Women's Board is soon to issue a new senior life membership certificate in which the different departments will be beautifully illustrated.

That congregational and Presbyterial treasurers can save the treasurer of the Women's Board much trouble if they will send the designations of the donors when the money is sent, as in some instances, mistakes have been unintentionally made through failure to do so.

That all life membership fees and special offerings can be counted in with the regular offerings through the boxes, in the fall reports, where societies desire credit for them.

THE JUNE LIST OF LIFE MEMBERS OF THE WOMEN'S GENERAL MISSIONARY SOCIETY, FOR THE SILVER ANNIVERSARY THANK-OFFERING, 1912.

SENIOR LIFE MEMBERS.

$25.00 Each.

Mrs. John S. Fisher, Indiana, Pa.
Mrs. Lena Prescott, Salem, N. Y.
Mrs. R. J. Miller, N.S., Pittsburgh, Pa.
Mrs. Ella M. Karns, Oakmont, Pa.
Miss Eleanor Sawyer, N.S., Pitsburgh, Pa.
Miss Mary Sawyer, N.S., Pittsburgh, Pa.
Miss Etta L. Clark, N.S., Pittsburgh, Pa.
Mrs. Lina Boyd Eachels, Beaver, Pa.
Mrs. Hugh B. Hoon, Mercer, Pa.

Mrs. W. D. Morrow, Pittsburgh, Pa.
Mrs. Annie Gilliland, Valencia, Pa.
Mrs. C. F. Wishart, N.S., Pittsburgh, Pa.
Miss Ann Wilson, Sewickley, Pa.
Mrs. Wm. J. Hamilton, Washington, Iowa.
Mrs. H. M. Harvey, Cairo, Egypt.
Mrs. Robert Rutledge, St. Louis, Mo.
Mrs. Jennie C. Mitchell, St. Louis, Mo.
Mrs. H. C. Grote, St. Louis, Mo.
Miss Susanna Mahaffy, St. Louis, Mo.

JUNIOR LIFE MEMBERS.
$10.00 Each.

Clara Eleanor McCandless, N.S., Pittsburgh, Pa.
Ruth Seymore White, N.S., Pittsburgh, Pa.
Viola Welsh, Oakmont, Pa.
Clara Hill, Clearfield, Iowa.
Ruth Elizabeth Campbell, India.
Elizabeth Webb, Pittsburgh, Pa.
Glen Evans, Hoopeston, Ill.

PERSONAL NOTES.

Mrs. John S. Fisher, the devoted Junior worker in First Church, Indiana, Pa., adds her name to the list of 1912 Life Members with the hope that many other names will follow.

The Women's Missionary Society of Salem, New York, has made Mrs. Lena Prescott a Life Member in recognition of the faithful service she has rendered the society.

The Fourth Church Women's Missionary Society, N.S., Pittsburgh, finding that the wife of their pastor, Mrs. Thomas Park, whom they had honored with a Life Membership in April, was already on the list, kindly transferred the honor to Mrs. R. J. Miller, who has long served the society and Allegheny Presbyterial in many ways.

The Women's Missionary Society of Oakmont, Pa. notified Mrs. Ella M. Karns of her having been made a Life Member, as follows: In recognition of your faithful service as Treasurer of the Women's Missionary Society for fifteen years, we wish to have the pleasure of placing your name in the list of Life Members for the Silver Anniversary Thank-Offering of 1912.

(Are there not many more faithful Congregational and Presbyterial Treasurers in the Church that well deserve similar tender recognition?)

The Misses Sawyer of First Church, N.S., Pittsburgh, have expressed their deep interest in missions by adding their names to the 1912 Life Membership list.

The Aid Society of the Fourth Church, N.S., Pittsburgh, has made Miss Clark, a Life Member as a token of their regard for her who has for nine years served as the honored and faithful President.

Mrs. Eachel, President of the Women's Missionary Society, Beaver, Pa., has become a Life Member as an expression of her desire for the success of the Girls' Boarding School, Tanta, Eegypt.

Two sons of Mrs. Hoon of Second Church, Mercer, Pa., have added their mother's name to the rapidly growing list of 1912 Life Members.

Mrs. W. D. Morrow of Homewood Church, Pittsburgh, has joined the company of Life Members. She is the very efficient Thank-Offering Secretary of Monongahela Presbyterial.

Mrs. Annie Gilliland, Valencia, Pa., who is interested in helping to advance the cause of missions, has paid $25.00 to make herself a Life Member.

Mrs. Wishart, wife of Professor C. F. Wishart, D.D., of Allegheny Theological Seminary, adds her name to the hosts of Life Members who are interested in the erection of a Girls' Boarding School in Tanta, Egypt.

Miss Ann Wilson enrolls her name as Life Member, as an additional expression of her love for missions and her interest in the Anniversary Thank-Offering.

From year to year the societies in Washington, Iowa increase the list of Life Members. For 1912 Mrs. W. J. Hamilton of the First Division of First Church W. M. S. adds her name.

Miss M. M. Pressly, who served with Mrs. S. R. Hanna on the committee of five, appointed by the General Assembly in 1875 to organize Congregational and Presbyterial Missionary Societies, has made Mrs. Harvey, a veteran missionary in Cairo, Egypt, a Life Member of the Women's General Missionary Society.

Mrs. Robert Rutledge was President of the Women's General Missionary Society last year and chairman of the local committee when St. Louis entertained the W. G. M. S. the year before. In appreciation of these honors conferred on her, and on the First Church, St. Louis, her husband places her name on the roll of Life Members.

The Woman's League is the "Aid Society" of the First Church, St. Louis, and gives a *tenth* of its earnings to missions. One of its members, Mrs. Jennie C. Mitchell, has for several years been doing the work (without salary) of a city missionary for the First Church, and in recognition of this work, the *League* makes her a Life Member, and contributes the $25.00 for the building of the Girls' School in Tanta, Egypt.

Miss Susanna Mahaffy has been connected with the Missionary Society of First, St. Louis for over forty years. In consideration of her *long* and *faithful* service, and, as a token of *love* and *esteem,* the Society has made her a Life Member of the General Society.

Mrs. H. C. Grote is an active member of the Missionary Society, the Woman's League and the Thank-Offering Committee of First Church, St. Louis. Her Life Membership is a birth-day present from her husband.

Some of the honorary members of the Willing Workers Junior Society of the Second Church, N.S., Pittsburgh, have provided the fees for making Clara Eleanor McCandless and Ruth Seymour White Life Members.

Viola Welsh of the Junior Society of Oakmont, Pa., has been made a Life Member by Mrs. Stewart.

Clara Hill of Clearfield, Iowa, is made a Life Member through the generosity of her grand-mother, Mrs. Kopp.

The Sabbath School of Columbus City, Iowa, adds the name of Ruth Elizabeth Campbell, eldest daughter of Rev. E. E. Campbell of the India Mission, to the Life Membership list.

Elizabeth Webb, an active member of the Junior Society of the Sixth Church, Pittsburgh, made herself a Life Member, She earned the ten dollars by painting post cards, and hemming tea towels and selling them to her many friends.

Glen Evans of the Junior Society of Hoopeston, Ill., paid the ten dollars that added his name to the "five hundred procession" of boys and girls who are going to help build the Girls' Boarding School at Tanta, Egypt, through their special Thank-Offerings over and above their gifts through the boxes.

SPECIAL GIFTS.

The Women's Missionary Society of Second Church, N.S., Pittsburgh, contributes fifty dollars ($50.00) toward the Girls' Boarding School, Tanta, Egypt, in memory of Mrs. W. H. McMillan, who, while an invalid for five years, was closely identified with the society's work. Mrs. McMillan was a member of the committee of five of which Mrs. S. R. Hanna of Washington, Pa. was the chairman, appointed by the General Assembly in 1875 to assist in organizing congregational societies, with a view to having one in each congregation, and the organizing of these into Presbyterials.

A beautiful gift of $35.00 in gold was paid through the Second Church Society in memory of Mrs. Martha McKee Knox, who was ever deeply interested in foreign missions. This gold was found among Mrs. Knox's effects after her decease, by her two daughters who gave it to the Silver Anniversary Thank-Offering designated for the School in Tanta, Egypt.

Miss Annie Steele has contributed $100.00 to foreign missions as her special gift, in memory of a loved sister, through the First Church Foreign Missionary Society, N.S., Pittsburgh, Pa.

A short time ago Mr. and Mrs. J. P. McDaniel of Cedar Rapids, Iowa, celebrated their golden wedding. Among the many gifts they received, was a purse of gold. When the needs of missions in our foreign fields were being presented at the Convention in Chicago, Mrs. McDaniel arose and pledged one-third of her gold money to the 1912 Thank-Offering for Egypt. Her sister, Mrs. A. A. Long, of Keota, Iowa, added $25.00 to Mrs. McDaniel's gold, for the same purpose. Mrs. Long had taken the $25.00 with her to the Convention to contribute when an appeal would be made for mission funds.

YOUNG WOMEN'S DEPARTMENT

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5
YOUNG WOMEN'S GENERAL SECRETARY
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

MOTTO: "HE THAT WINNETH SOULS IS WISE."

AIM: "WIN ONE."

SPECIAL WORKERS.

Miss Anna B. Watson, M. D., Tanta, Egypt.

Miss Roma Beatty, Lyallpur, India.

Miss Bertha Houston, Frenchburg, Ky.

Miss Christianita Totten, Henderson, North Carolina.

CALENDAR FOR MISSION STUDY CONFERENCES.

Winona, Indiana, June 21 - 29.
Tarkio, Mo., July 26 to August 4.
New Wilmington, Pa., August —.

Considering the Church as a structure, its foundation is Home Missions; as a warfare, Home Missions is its base of supplies; as a business enterprise, Home Missions is the plant; as a life, its heart is Home Missions. —*Selected.*

TOPICS FOR JULY.

Home Missions.

SUGGESTED PROGRAM.

SING—Nos. 270; 317.

SCRIPTURE READING — Psalm 144.

ROLL CALL—Interesting dates from the early history of our Country.

PRAYER — Thanksgiving for God's blessing on our nation and petition for His continued favor.

PAPER—Our National Ideals.

PAPER—Our National Foes.

DISCUSSION — How best safeguard our country.

SEASON OF PRAYER.

NEW SOCIETY.

A Mission Circle, organized in November, at Vandegrift, Pa., with thirteen members, has Miss McCullough for President, who reports that they are live and energetic. They have one hour devotional, then sew. The proceeds go to missions.

SOME IMPRESSIONS FROM THE CONVENTION.

One of the most impressive sessions of the splendid Convention recently held in Chicago, was the Young Women's Open Parliament. Miss Ida Little, our New Secretary, ably presided, and addresses were given representing the different mission fields of our church. The appalling needs, the wonderful opportunities, and the glorious privileges of young women volunteers were presented in a way to touch all hearts.

One of the most impressive addresses was that of Miss Margaret Wilson, of India. She spoke of the literal fulfillment of Christ's promise that those who gave up all for Him should in this life receive a hundred fold. Not the young women who leave behind all they hold dear, are to be pitied, but those who remain at home unwilling to go. Many were deeply touched as she told of Dr. Brandon, dying of cholera, in India, with no loved ones near, save his son, Loyal, calling him to his side and saying, "Loyal, I want you to come back in ten years and take my place."

Just here, it might be well to state that our foreign secretary told us that no eligible young woman was ever refused appointment by the Women's Board. God

has always provided the money to send those who were able and willing to go.

There were also stirring appeals made for workers in the home land.

Teachers were urged to seek government appointments on the Indian Reservations to replace teachers who are avowedly opposed to Christianity.

Special emphasis was placed on the need of mission study classes, held weekly for a definite period in order to study thoroughly some phase of mission work. As preparation for such efforts, it was earnestly urged that every Young Women's Society should send at least one member to a Missionary Conference such as is held in New Wilmington, Tarkio or Winona, for special training and inspiration, under the best leaders in our country. Marvelous results may be expected to follow such efforts.

O, that all the young women of our church might catch the wonderful vision of the need of and opportunity for service which was presented to those in the Convention, that they might all pour forward into the ranks of the most joyous workers on earth—those who are winning souls for Christ.

L. M. H., Cedarville, O.

"CHRIST SHALL BE MAGNIFIED."

With these words before them, as their motto, the delegates assembled in the First Church, Chicago, May 14, 1912, and began the work of the Twenty-ninth Annual Convention of the Women's General Missionary Society of the United Presbyterian Church.

In every report and address the theme of the motto was kept prominent. All boasting was excluded and Christ was magnified, the thought of all being, "Not unto us, Lord, not unto us but to Thy name be glory."

* * *

The Quiet Hours led by Mrs. McClure of India, were seasons of refreshing, when we were led into the very presence of the King and communed as friend with friend.

The Chicago Convention was the banner one for young women, for we were signally honored:

First. In having one of our number, Miss Anna Milligan, President of one of the largest and most enthusiastic as well as most spiritual conventions the women have ever held. Miss Milligan presided with a dignity and grace that made all the young women in the audience proud to claim her as their own.

Second. The new Secretary of Young Women's Work, Miss Ida B. Little, was present, and by her excellent report and enthusiasm, gave promise of splendid leadership and even greater things will be expected of the societies this year, and, since the young women, like the Juniors, never disappoint the most sanguine expectations, we await with lively interest the report of next year at Washington, Pa.

Third. Another rare privilege enjoyed was the presence of one of our special workers, Dr. Anna B. Watson, Tanta, Egypt. And we were permitted to hear a message from her; also to see her at work in the hospital, in scenes from the field, portrayed by the missionaries.

Fourth. More young women were in attendance at this Convention as delegates and visitors than at any other in the history of our women's work.

Fifth. The Convention is past. What of the future? God has blessed the work of the young women in a truly wonderful way which is an indication that He wishes to lead us out into still greater service for Him. Who will be the first to answer, "Here am I, send me to India, Egypt, Sudan, Freedmen, Mountaineers, Indians, city missionary work, or after my friend at home who is not interested in His cause"?

There is some work for every one to do. Let us then be up and doing while it is day, that Christ may be magnified in our lives and the lives of others.

Treasurer's Report from March 1st to April 15th, 1912.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Frdmen's Missions	Junior Special	Church Exten. & Parsonage	Ministerial Relief	Paym't on Parsonage Loans	Junior Life Membership	Senior Life Membership	R't'd on Loan Investm't's	Contin'g't Fund	Women's Ass'n Work			Temperance	Miscellaneous	TOTAL
														Orph's Home	Home forAg'd People	Colum-Hospital			
Albany	.....	188.00	.....	.....	5.00	10.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	203.00
Allegheny	657.00	634.00	639.00	122.00	398.00	180.00	104.00	113.00	.....	.....	.....	.....	10.00	.....	.....	.....	70.00	.....	2927.00
Argyle	.....	7.00	.....	.....	.....	9.00	.....	.....	.....	20.00	.....	.....	5.00	.....	.....	.....	.....	.....	41.00
Arkansas Valley	50.00	96.00	46.00	12.00	32.00	7.00	16.00	12.00	.....	.....	.....	.....	5.00	.....	.....	.....	.....	.....	276.00
Beaver Valley	142.00	76.00	151.00	44.00	98.00	22.00	28.00	43.00	.....	50.00	25.00	.....	.....	18.00	8.00	7.00	11.00	.....	723.00
Big Spring	135.00	.....	33.00	2.00	7.00	12.00	13.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	202.00
Boston	93.00	10.00	57.00	12.00	46.00	29.00	5.00	5.00	.....	.....	.....	.....	5.00	.....	.....	.....	.....	.....	262.00
Brookville	9.00	10.00	26.00	8.00	14.00	6.00	4.00	5.00	.....	.....	.....	.....	.....	.....	.....	.....	2.00	.....	84.00
Butler	58.00	316.00	79.00	32.00	58.00	44.00	32.00	24.00	.....	.....	.....	.....	3.00	25.00	.....	.....	8.00	.....	679.00
Caledonia	128.00	241.00	70.00	16.00	39.00	39.00	8.00	9.00	.....	10.00	.....	.....	5.00	3.00	3.00	3.00	4.00	.....	578.00
Cedar Rapids	35.00	78.00	58.00	43.00	29.00	22.00	3.00	11.00	.....	.....	.....	.....	.....	2.00	.....	.....	.....	.....	281.00
Chartiers	220.00	701.00	273.00	61.00	139.00	136.00	44.00	39.00	.....	50.00	.....	.....	10.00	24.00	12.00	3.00	18.00	.....	1730.00
Chicago	108.00	.....	75.00	17.00	64.00	23.00	32.00	47.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	366.00
Cleveland	40.00	243.00	29.00	10.00	55.00	7.00	29.00	4.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	417.00
College Springs	95.00	336.00	36.00	10.00	66.00	43.00	12.00	10.00	.....	.....	.....	.....	5.00	5.00	5.00	5.00	5.00	.....	633.00
Colorado	143.00	128.00	68.00	21.00	55.00	41.00	33.00	23.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	512.00
Concordia	62.00	.....	30.00	12.00	24.00	3.00	2.00	.....	.....	.....	.....	.....	.....	1.00	1.00	1.00	1.00	.....	137.00
Conemaugh	9.00	162.00	23.00	.....	47.00	.....	.....	.....	.....	.....	.....	.....	15.00	.....	.....	.....	.....	.....	256.00
Deleware	56.00	64.90	41.00	10.00	28.00	15.00	5.00	4.00	.....	.....	.....	.....	.....	1.00	1.00	1.00	1.00	.....	227.90
Des Moines	80.00	319.00	63.00	22.00	59.00	26.00	17.00	16.00	.....	.....	.....	.....	.....	.....	.....	.....	3.00	.....	605.00
Detroit	31.00	40.00	25.00	11.00	36.00	.....	2.00	10.00	.....	.....	.....	.....	.....	.....	.....	.....	8.00	.....	163.00
Frankfort	38.00	.....	20.00	10.00	42.00	85.00	4.00	5.00	.....	10.00	.....	.....	.....	.....	.....	.....	1.00	.....	215.00
Garnett	36.00	26.00	42.00	8.00	27.00	5.00	5.00	5.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	154.00
Idaho	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Illinois Central	84.00	20.00	13.00	4.00	34.00	10.00	15.00	10.00	.....	.....	.....	.....	.....	.....	.....	.....	6.00	.....	196.00
Illinois Southern	20.00	427.00	37.00	13.00	29.00	18.00	10.00	7.00	.....	.....	.....	.....	.....	7.00	.....	.....	2.00	.....	570.00
Indiana	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Indiana Northern	20.00	.....	9.00	5.00	21.00	30.00	1.00	2.00	.....	.....	.....	.....	.....	.....	.....	.....	2.00	.....	90.00
Iowa North-western	20.00	.....	.....	.....	10.00	.....	.....	5.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	35.00
Kansas City	26.00	94.00	22.00	12.00	20.00	2.00	.....	7.00	.....	.....	.....	.....	.....	.....	.....	.....	1.00	.....	184.00
Keokuk	62.00	189.00	77.00	6.00	65.00	9.00	1.00	3.00	.....	110.00	75.00	.....	.....	.....	.....	.....	3.00	.....	600.00
Kiskiminetas	102.00	5.00	90.00	10.00	60.00	11.00	3.00	9.00	.....	.....	.....	.....	5.00	5.00	.....	.....	8.00	.....	308.00
Lake	170.00	269.00	183.00	12.00	50.00	45.00	48.00	16.00	.....	.....	.....	.....	5.00	.....	.....	.....	5.00	.....	803.00
LeClaire	13.00	8.00	32.00	.....	15.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	68.00
Los Angeles	292.00	250.00	121.00	14.00	39.00	21.00	24.00	25.00	.....	.....	.....	.....	5.00	3.00	.....	.....	7.00	.....	801.00
Mansfield	9.00	19.00	11.00	5.00	14.00	10.00	.....	2.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	70.00
Mercer	90.00	559.00	92.00	7.00	49.00	101.00	15.00	7.00	.....	.....	.....	.....	5.00	36.00	10.00	10.00	.....	.....	981.00
Monmouth	130.00	157.00	110.00	27.00	101.00	19.00	17.00	16.00	.....	.....	.....	.....	.....	1.00	.....	.....	.....	.....	578.00
Monongahela	713.00	2149.00	882.00	77.00	514.00	207.00	117.00	200.00	.....	20.00	.....	.....	.....	60.00	27.00	52.00	46.00	.....	5064.00
Muskingum	104.00	430.00	123.00	39.00	43.00	34.00	41.00	6.00	.....	.....	.....	.....	5.00	.....	.....	.....	.....	.....	825.00
New Jersey	10.00	5.00	40.00	.....	5.00	4.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	64.00
New York	14.00	.....	21.00	.....	5.00	17.00	.....	.....	.....	.....	.....	.....	5.00	.....	.....	.....	.....	.....	62.00
Ohio First	65.00	185.00	99.00	11.00	50.00	16.00	39.00	17.00	.....	.....	.....	.....	5.00	.....	.....	.....	.....	.....	487.00
Oklahoma	9.00	3.00	6.00	.....	1.00	3.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	22.00
Omaha	35.00	52.00	38.00	10.00	19.00	9.00	6.00	5.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	174.00
Oregon	29.00	50.50	11.00	9.00	40.00	.....	7.00	7.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	153.50
Pawnee	36.00	.....	52.00	13.00	121.00	11.00	14.00	1.00	.....	.....	.....	.....	5.00	.....	.....	.....	.....	.....	253.00

Philadelphia	289.00	63.00	103.00	7.00	38.00	76.00	10.00						5.00	10.00			10.00		611.00
Pittsburgh	10.00	5.00	5.00		11.00	5.00													36.00
Puget Sound	33.00		37.00	9.00	19.00	8.00	6.00	2.00					5.00				2.00		121.00
Rock Island	26.00	175.00	31.00	17.00	18.00	5.00	21.00	9.00			25.00		5.00						332.00
San Francisco	173.00	143.00	26.00	2.00	63.00	16.00	5.00	4.00					6.90						438.90
Sidney	136.00	39.00	105.00	21.00	41.00	18.00	26.00	13.00						6.00	6.00	6.00	7.00		424.00
Spokane	13.00		14.00																27.00
Stamford	13.00																		13.00
Steubenville	142.00	30.00	33.00		10.00	10.00	5.00	5.00									5.00		240.00
Tennessee																			
Vermont	136.00		70.00		11.00														217.00
Westmoreland	213.00	339.00	180.00	37.00	107.00	36.00	63.00	46.00					5.00	16.00	16.00	5.00			1063.00
Wheeling	315.00	28.00	270.00	7.00	65.00	10.00	30.00	15.00									8.00		748.00
Wisconsin	23.00		8.00	5.00	3.00	1.00		7.00									2.00		49.00
Xenia	154.00	41.00	28.00	23.00	28.00	24.00	36.00	45.00						2.00	2.00	2.00	1.00		386.00
A. W. Barnes		137.50																	137.50
Rev. J. K. McClurkin, D.D.		800.00																	800.00
North Bend Congregation		167.00																	167.00
Mr. and Mrs. J. N. Paden		100.00																	100.00
Industrial Departments					118.00														118.00
Refunds	13.25		1000.00																1013.25
Mrs. J. P. McDanel		5.00																	5.00
S. S. Classes, Olympia					20.00														20.00
W.M.S., Corsicana, Texas	10.00			5.00	10.00			2.00											27.00
Y.P.C.U., Hanover, Ill.					50.00														50.00
Tuitions, Frenchburg College			71.62																71.62
Mrs. R. C. Morton, Secy.																	5.00		5.00
Mrs. J. R. McCune													300.00						300.00
Mrs. T. D. Mellon		25.00																	25.00
J. D. Nesbitt, Interest			100.00																100.00
Miss M. A. Bell		200.00																	200.00
Henderson, N. C.					70.00														70.00
W.M.S., Miller's Ferry	3.00	6.00	3.00		3.00	3.00													18.00
W.M.S., Knoxville College	14.00		14.00		14.00		14.00												56.00
Jr. M.S., Athens, Tenn.						4.00													4.00
Shenango Congregation	100.00																		100.00
Eliza Blakeslee, Deceased																		96.42	96.42
Semi-Centennial Committee																		500.00	500.00
Rent and Interest	9.75		30.00		9.00								126.33					103.00	278.08
Payments on Parsonage Lns.									4156.29										4156.29
Returned on Loan Investmts.												356.70							356.70
Items of Cents													2.95						2.95
TOTAL	6104.00	10850.90	6081.62	890.00	3381.00	1557.00	972.00	878.00	4156.29	270.00	125.00	356.70	559.18	225.00	91.00	95.00	252.00	699.42	37544.11

Young Women's Special, $1589.00. Temperance, $267.00.

PARSONAGE RE-PAYMENTS: First Indianapolis, Indiana, $41.63; Kansas City, Mo., $55.50; Oklahoma City, Oklahoma, $14.38; Second Topeka, Kansas, $47.00; Olathe, Kansas, $188.70; Whittier, Cal., $26.50; West Middlesex, Pa., $74.00; Woodruff Ave., Indianapolis, Ind., $37.00; Tulsa, Okla., $55.00; Brookings, S. D., $41.63; Trenton, Ohio, $138.76; Schenectady, N. Y., $83.25; Gladden, Pa., $37.46; Olympia, Wash., $20.03; Kansas City, Mo., (Burton Lawn) $55.50; Warrington Ave., (13th) Pittsburgh, Pa., $86.00; Gary, Ind., $58.28; Fort Morgan, Colo., $90.00; Everett Wash., $200.00; South Sharon, Pa., $80.48; Eighth, Chicago, Ill., $70.50; Central Falls, R. I., $69.38; Canon City, Colo, $105.50; Long Beach, Cal., $69.38; Waterloo, Iowa, $83.25; Emporia, Kansas, $69.38; Woodruff Ave., Indianapolis, Ind., $222.00; Forest Ave., Bellevue, Pa., $442.00; Second, Topeka, Kansas, $47.00; Fort Morgan, Colo., $90.00; Nampa, Idaho, $55.50; Rock Island Ill., $138.75; Conway, Pa., $283.25; Bristol, Colo., $88.80; Harvard Heights, Los Angeles, Cal., $69.38; Allison Park, Pa., $41.63; West Allis, Wis., $50.00; Boise, Idaho, $109.00; Ewing Neb., $20.44; Oakland, Cal., $120.00; Torrington, Wyoming, $41.61; North Allegheny, Pa., $77.70; Morgan Hill, Cal., $111.000; Elmwood, Des Moines, Iowa, $194.24; Brinton Ave., Braddock, Pa., $55.50.

MRS. J. B. HILL, Treasurer, 5630 Bartlett Street, Pittsburgh, Pa.

MONTHLY REPORT OF

WOMEN'S BOARD OF MISSIONS.

April 16.—The regular meeting was held in the Board room at ten o'clock. Miss Brown presided and conducted the devotional exercises. Mrs. Yourd and Miss Brown led in prayer.

The Foreign Secretary reported that in the absence of a regular physician at Tanta Hospital, Dr. Pollock has been requested to leave the "Allegheny" and assume work there, until we secure a regular doctor.

In the Home Department the congregation ot Ingleside was granted the services of Miss Sawhill until it has secured a regular pastor.

The following were elected to teach in the Frenchburg College next year: Dr. Weidler, Mrs. Weidler, Miss Long, Miss Rogers and Miss Houston.

The following Life Members were reported; Mrs. Sarah McCartney, Hazel Dell, Pa.;Mrs. G. R. Murray, Thomas, Pa.; Mrs. Mary C. Hodgens, Taylorstown, Pa.; Mrs. Sarah Carney, N.S., Pittsburgh, Pa.; Miss Emma White, N.S., Pittsburgh, Pa.; Mrs. W. N. Brown, Denison, Kansas; Mrs. Hattie Nields, Mt. Lebanon, Pa.; Mrs. W. R. Fulton, Swissvale, Pa.; Mrs. Willian Hutton, New Concord, Ohio; Mrs. D. J. Brown, Bellevue Pa.; Mrs. W. J. Wilson, Sr., Detroit, Mich.; Mrs. Lena Prescott, Shushan, N. Y.; Mrs. Isabella Robertson, Sharpsburg, Pa.; Mrs. Thomas Park, N.S., Pittsburgh, Pa.; Mrs. Joseph McFerron, Beaver Falls, Pa.

The Junior Life Members reported were: Verna Van Gordon, Margaret Brennan, Isidore A. Rotnour, Isabel D. Rotnour, Vincent Holcombe, John Murdock French, Elizabeth Brubaker, Charles Waite, Vida Jane King Cummins, George N. Lescallett, W. J. Graham Lescallett, Sarah Elizabeth Banford, Beatrice Temple, Charles Fulton, Esther Pollock; Susan Bell McWilliams, Jean McLaghlan Lysle, George Lysle, Lincoln Lincoln Stevens, Ruth Patterson.

Lincoln Stevens of Miller's Ferry, Ala. has the honor of being the first Freedmen Junior Life Member.

The Treasurer reported receipts for the month, to date, $29,167.21; disbursements, $22,469.21.

May 7.—The regular meeting was held in the usual place at ten o'clock. Miss Brown presided and Mrs. Yourd and Miss Brown led in prayer.

Mrs. John S. Crawford of the Second Church, Wilkinsburg, who was elected a member of the Board at the meeting of April 16, was present with us.

In the Foreign Department, Miss Sarah J. Hopkins of Findlay, Ohio, was elected to go as missionary to India. Several other applications to the foreign field were considered favorably, their election depending altogether on the result of their medical examination.

Junior—It was decided that the Junior Special work for the coming year be the building of two cottages of the Sangla Hill School, India.

Home—A city missionary was granted to the congregation at Kansas City, Missouri, for two months.

Miss Allen who has finished her work in Los Angeles, was granted for missionary work in the Whittier Congregation for three months.

A missionary was granted to work in Cincinnati for six months.

Rev. D. A. Cooper of Americus, Kans. was appointed missionary to Tama.

In the Freedmen's Department it was reported that Miss Robinson, who some time ago was elected to take up new work at Knoxville, had been unable to do so on account of the serious illness of her mother. Miss Robinson resigned for the same reason and her resignation was accepted with regret.

MISS ADA KERR WILSON, Sec'y.